

FROM THE LADY ¹
ELEANOR, ^{Davis}
HER BLESSING
TO HER BELOVED
DAUGHTER;
The Right HONORABLE LUCY,
COVNTESSE OF
Huntingdon.

The Prophet DANIELS *Vission* :
Chap. 7. *In the first yeare of*
Belchazer R E X, &c.



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FROM THE LADY
 ELEANOR,
 HER
 BLESSING to Her beloved
 Daughter, &c.

V Those new Interpretati-
 on, not with *Froath*
 filled up, or Interlar-
 ded with differing
 Opinions of others,
 such old peices having No affinity and
 agreement with this BRITISH gar-
 ments or displayed COATE by blessed
 Prophets pend: So what the Veritie of
 those fower great Beasts, divers one from
 another,

another, which should arise &c. Who so would understand & know their mystery for this very time reserved, hitherto with the Kingdome of Heavens great seale shut up.

Distinguishing not only Nations but Times: The very truth of it: No other then the severall Coate, Armes, given or borne by him, the first of great Brittaines Kingdoms or Monarchie.

Not unlike Jacobs united Familie his Wives. Children, and Children of the Hand-maids. The aforesaid Crowns foure, concerning whose peice of super-artificiall Heraldry unknown to those Herald's of the King of great Babylon (Dan. 3.) even at hand proclame the ancient of dayes, the aproach of that great day of his. So goe thy way Daniel, for the words are closed up and sealed till the time of the end, which

which : *Not only the Time*, but unfolds unto what *Nation* or *Language*, revealed those glad Tydings, as *by the Word* (*Sealed*) given to understand thereby. *Even where the great Seale the Impression thereof, those fouer Coates or Beasts, styled Kings which shall arise, &c.* And the *Coin* stamp't therewith and the like, &c.

And so the first in the likenesse of a *Lyon with Eagles wings, &c.* first displays the armes of *England* and *France*, and then standing upon the feet like a man, a *Lyon rampant* (to wit) *Scotland's coate*, where the other the *Frish Instrument*, or *Harpe* evident also out of Tune, &c. That no need to say, *I am Ioseph*, or over-verball to be in this case.

No more requisit then their asking

A 3

either

either whether or no thy sonns coate
 this of so many colours or peices, as in
 the field, now those innumerable co-
 lours, &c. That were H E living, our
 Father *J A C O B* would say, *some*
evill beast had devoured us, to behold
 such blood shed amongst brethren and
 cruelty, as Since the Creation such a
 flood, the old *Serpent* never casting out
 of his mouth, and so like *Joseph* sold to
 the *Midianits*, our wofull estate, sale
 and rapine made, by *Malignant* bre-
 thren &c. But such miserable Ship-
 wracke with us being no news, shall re-
 turne to those misteries of *Heraldry*.

The frequent Oraments of your House
 wherefore to explain them farther, but
 needlesse; nor endlesse Figures here
borrowed out of old Orators Bookes, suffices
 for

for figurative Demonstrations such, to render their meaning truly, running the way of the plaine rather for the ancient of dayes his comming to prepare the way. So for my Commission thus.

And farther as to you not unknown especially at what time your Mother became a VVriter or Secretary, concerning the unsealing or interpreting this obscure peice to open the Vision of Daniel, though no obscure persons of the seed of the **KINGS** and of **PRINCES**. Even in the yeere 1625. undertaken this burthen, following his steps, who declares when **HE** wrote first in **BELCHAZARS** first yeere, the last of those **Caldeans** of great **Babylon**.

Also shewed in that great plague yeere, when the City shut up: This Vision then opened.

opened, *whereof even* Then a Signe ro-
 Token, *not without a touch given in those*
words. But thou O Daniel shut up, &c.
 (Dan. 12.) And thus where every
 word a mystery, cannot passe over them,
 as none of the least His being so often
 saluted or stiled so highly of the Angel:
O Daniel greatly beloved man, as much
to say too, O K F N G of great
Britaine! as Kings and Prophets; Bre-
thren, Let him that reads Daniel under-
stand.

And as it extends to this time also,
 beares Date forty fouré; directly the
 present *Yeare* as these beareing Record
 of time and place, &c. of whose stor-
 ming daies thus. *And Daniel spake and*
said, I saw and behold upon the great Sea,
the foure Winds strove, and foure great
Beasts came up, divers one from another
 to

(tosay) *from beyond sea*, the occasion of such division, ready to be swallow'd up in these swelling Seas.

The first like a LYON, and Eagles wings, (Daniel 7.) 7 beheld till the VVings were pluckt thereof : And lifted up from the Earth, and made stand upon the Feete like a MAN : And a MANS HEART was given unto it, viz. The LYONS Passant (regardant) turn'd into the Rampant, &c. After her decease, a Virgin Princess of renown'd MEMORY, ENGLAND stil'd great Britaine, and then these foure severall Coates given, &c.

(And this Sayling on ; or pursuing the Subject :) *And behold a nother Beast,*

B

a

a *second* like to a BEARE, and it raised it selfe upon one side : And had three Ribbs in the mouth of it, between the teeth of it. N^other then as it were displayed *The three* L Y L L I E S : The *Armes of* F R A N C E, to the full given by this KINGDOME, where Nothing but a meere Shadow, or the bare Coate of it Left, *Leaves in* stead of *Fruite* : Besides, how by a She-Beare, as this N^other : Three divided KINGDOMS rent in peices. The Ribbe or Side, beares VVitnesse thereof, The second S E X E its Character.

And so farther from *This saying*, too well proved ; (*Arise and devoure much* F L E S H :) even what *Date* it bears needlesse to say : Her M O T T O
the

the Mother not of the Living Child,
but of Divisions and Massacres, where
inclusive the ador'd Sacrament called
the *MASSE*: Thus uttered Her
Voice, *Let it bee neither Thine, nor*
Mine, but devide it : destroy it utterly,
&c. No such Coate then, like to have
any Affinitie with Solomons Ivory Ra-
ment or Robe: as the *Ensigne of Peace,*
the *LILLY* of the field, but rather a
Slippe come out of the *Bear-garden,*
unworthy to behold the *Sunne*: be-
came *degenerate and so wild*: Sometime
to none of the *Flowers* of *Parradise*
inferiour.

And another like *LEOPARD,*
Lyon-like *SCOTLANDS* Coate
the truth of it displaid Thus: *Which*
had foure Heads, and foure VVings
on the backe of it, as it were a Herald

B²
Coate,

Coate, or KING AT ARMS,
 &c. So great *BRITANNIA*
 foure KINGDOMS or *Crownes*
 proclaimes by them : And this the
 Summe of it ; shewing Then revealed
 the time of *ENGLAND*, when united
These foure aforesaid, &c. As hereby
farther appears. (And Dominion
was given unto it :) No small addition,
 after Her dayes rainging forty foure
 Yeares, for *Scotland* to give such a
 Large Coate by a Prince as *unfortunate*
 in His *Progenie* and *Successor* ; As in his
Predisessors or *Parents* : VVhere-
 fore liken'd to the LEOPARDS
 Spoted skinn those fable spots or drops.

And behold a fourth BEAST
 like a *HARPYE*, or some such
Monster, having great *frown Teeth*,
 and

and *Nayls of brasse*, to be short, the *F-rish Harpe* demonstrated, likewise the very wrest as it were a little Horne, of which *Instrument* not a little out of tune, as insues, stamping all underfoote Gods *Law*, *Humaine Law*.

And so farre for the *Harpe*, Like the very forequarter or ribbs informe or likeness, as strung in that manner ribb-ways, whose short Horne the expresse Character of tirrants of no long continuance, raising up and setting lower, like the wrest according to their will made a law, changing and altering when they please.

Informing moreover concerning the blaspheming blasts of the little Horne, that had eies like a man, and such a mouth, as
much

much to say, *that mouth speaking such great things, a Womans and no Mans.*

Her Proclamations at her command, *the great Seale, the Elders and the Nobles*, so with the Story going on of that Idolatrous time, *Come see now that cursed Womans spirit, she cast downe, &c. conjured up, as it were, walks up and down*, that like her selfe of her unnaturall Dogs, *Acteon* like eaten (of her none left to bury) *Fezebel* by name, *Woe to the House*, whose signification, so no other then a stolne peice by the Poet, very like to be, as that for another: *Borrowed from Elias, Elevation, also the fable of Phateon*, That *Prophets* being sought for as though some where had falne or miscarried,

VVhose

Whose *misteries* or *morralls* in so high esteeme among the *Heathen* against many may rise in *Judgement*, of whom revered no more *Divine Oracles* further more, to weigh or unite those times, with our heavie dayes, Likewise *Peace*, though voiced, *Jacobs* voice like and the hands of *Esau*, yet such divisions and slaying of all hands, nothing but peace, put the question as though he sought nothing else, is it peace, and thus saith the King, is it peace.

And ever and againe, Thus saith the KING, &c. Is it peace, JEHU. New Propositions as it were. And Sir as long as her *Sorcerers* inforce doing what she pleaseeth, what hast thou to doe with peace, also at her last cast (when this Motto, who is on my side who) who trode HER underfoote, her enchanting voice,
Had.

*Had he Peace that slew his Master?
 (As it were to looke to his Head) This
 blood-thirsty Mistres of Charmes and
 Spells like Satans falling those aspiring
 Spirits.*

So alike the time posselt, now see
 what a double portion powr'd out of
 the curse what one leavs, another tak,
*He that escapes the Sworde of Hazael Fe-
 bu slayes, and hee escaping Fehus Sword
 Elisha slayes,* because the Land devided
 as those waters by him parted with the
 mantell of *Elias*, wherewith *Sayled over
 Jordan River*, and such virtue in it, be-
 in worne out by them, much more vi-
 gere then and Spirit in their Books be-
 ing perused and studyed upon.

And Mother and Daughter alike
 too. Now she cast into a languishing
 bed

bed, consumed to nothing an *Anatomy*, &c. scarce any thing to bury.

The occasion of this LANDS
deep CONSUMPTION *She*,
And wast made thereof : *Woe to the*
House of God, and the House of PAR-
LIAMENT both, the nursing mo-
ther of DRAGONS, those Sonns of
BELFALL in armes, for as her name
is, so is she MARRAH: The GALL
of bitternesse.

But because the Daughter of a King
as *FEHU* speake, Here for borne the Re-
mainder, buried in silence, for so birth
PREROGATIVE surmounts or goes
before that gain'd by Marriage as descent
and blood, a Character not to be blot-
ted out, where with follows the State of
C Virginitie

VIRGINITY, the presidence theirs;
Not in subjection as others.

And for **ELIAS** progresse in the
SPIRIT: Thereturne of those long
 expected dayes, Let the **READER**
 be pleased for his satisfaction to turne
 but (to the *Apocalyps* the 11.) And see in
 his **COMMISSION** to the *Gentills*.
What date it beares there, concerning the
revealed time of the Resurrection, &c. e-
ven behold the Sevententh Centurye it mea-
sured out by moneths and dayes, amoun-
ting unto three years and halfe, the
halfe of seaven like the time nothing,
but divission, including the great mi-
sticall weeke, exprest severall & divers
wayes. A touch of which time folded
up with that sevenfold marriage, put the
question in the resurrection whose wife, &c.
VVherefore of the last (turned)
 Hour

Houre-Glasse of time, Thus (*Revel.*
&c.) And in the same Houre a great
 Earth Quake and the tenth part of the CI-
 TY fell, and slaine Seven Thousand, De-
 cima Pars, &c. and thus pend with the
 Character of the present when Elias his
 dayes shall appeare againe, their Refur-
 rection or Revolution, as it were by a
 beseiged City its modell, and yeelded
 or rendered up by the affrighted rem-
 nant, when such publike Thanksgi-
 ving, saying, Wee give thee thanks O
 LORD GOD Almighty, which art and
 wast, and art to come. Utter'd (times) tre-
 ble voices, to weigh the time, &c.

And as a Reformation time, to the
 greatest part hatefull & unsufferable: so
 the day of Judgements tydings as wellcome,
 like the writs of Parliament that news to

many also dreadfull, and detestable to the world, these makes it sufficiently plaine, and the Nations were angry the time of the dead was come that they should be judged, &c. (ergo or viz.) to be manifested to the Gentills, and so like the last Supper aforehand, shewing his death, likewise commands the little booke open'd to be received and eaten, as much to say, The last day revealed to be or afore shewed the Lords second comming, &c. Also by two witnesses, to witt, the Bookes of Daniel and St. John, although reproved for his fiery Spirit: That he was forward and sudden in calling for the day of Judgment as it were: Then who knew not of what Spirit he was.

And here like Elias and Elijah not to be parted (those twain going along further with

with the last time, those aforesaid mourning moneths 42. And a Thousand two Hundred and Sixty dayes, and three dayes and a halfe, &c. (Revela. 11.) all but sounding the great dayes *Alarme* in the *seventeenth Century*: Then to watch as the time for the *Elects* cause promised to be cut off and shortned, to witt its comming short of 2000. yeares, and so much for times sentence, to be no longer (Revela. 10.) And the *Sacramentall tree of life*, or *Bookes* of the old and new Testament, afore mentioned, And be therefore that shall add or deminish from the set time written by those witnesses let Him expect the *plagues* also proceeding out of their mouths, *Pestilence* and *Watre*, &c. otherwise that might have escaped death no few with *Elias* have been taken alive up, debarred from entering the

the rest, &c. as that figure of the Resurrection, double witnessed by *Elijah* a touch of whose Corps therby one raised up againe, but let downe into this Sepulchare.

So againe looking backe to *Daniel* touching the little *Horne* declaring or sounding the brevitye of great *Brittaines* Monarchie, (*Whose looke more stoute then his fellows*) more over thus I considered the *Hornes*, *And there came up another little Horne, before whom three of the first Hornes were pluckt up by the roots*, the truth of it as much as to say, *That he the first Heire of the red rose and the white.* **VV**hose **I S V E** three of them Crown'd Princes childlesse, *deceasing without Heires of their body*, the Crown of *England* fell to *Scotland*, and great *Brittaine* so stiled, then wherefore blazoned

zoned by those great *Beasts* foure being from name of *Bruite* derived, whose *Vnicorns* Horne become as short as his fellowes. Lookeing of late as though at by conquest had been his, so according to his will wresting and altering whatsoever, and posselt with no little willfullnesse as well as pride, proceeding from *Ephnesse* and *Shallownesse*.

And so from *HENRY* the fourths taking possession of the *Kingdome*, regained by *EDWARD* the fourth of those royall Rose ten in number (giving the dunn Cow) so many even from the House, of *Lancasters* usurpation untill the *diadem* fell to be *Scotland* lott, all which displayed by those *Horns* ten and another little *Horne*, &c. as *Corone* being derived from *Cornus*, and *Carolus* a *Diminutive*, &c.

For

For sayling on, the **VV**ind serving
 faire still, or for proceeding with the Map
 of great Brittain's last Parliament, so
 manifest, that whose Image this, who
 needs to doubt, as a little farther, I
 shall hold on, &c. *I beheld, then be-*
cause of the great voice of the word
which the Horne spake, I beheld even
till the Beast was slaine and his body given
to the burning flame:) Some may say
 hath God care of Oxen? Yes doubtlesse
 beholds even such a Den or Draught
 of restlesse beastlinesse day and night, *St.*
James-Fayre so called, not without
 Cause their Priviledge of late aboli-
 shed: As hereby appears the Modell
 every of those Courts put downe:
VVhere so long such Lawlesse doings
 there, &c. *(As for the rest of the Beasts, They*
 had

had their Dominion taken away: **B V T**
 their Lives were prolonged) as Hec no
 little or inferiour Beast for one, whose
 voice set a Note lower, brought to the
 barre, though so long deferred, yet
 whose Judgement sleeps Not.

And then the Ancient of dayes, sitting
 in his Iudges Robe, and Locks like
 Snow, Even the day of Judgement clo-
 thed in the Parliaments likenesse: And
 the Parliament clouded under, or sha-
 dow'd out by the day of Judgement.
 His comming in the Clouds, so all in their
 pure wooll, set forth & wooll Seats, and thus
 much for that: The judgement shall sit,
 and the Bookes were opened, the Bookes
 of the Old and New Testament also:
 Nothing covered that shall not be disclosed
 too, and proclaimed.

D

Likewise

Likewise by those *Legions of Angels*, beside the *Parliaments* everlasting sitting, the warre raised by them set forth, like *Dooms day* as it were, when the *Elements* melting and the *Heaven* shaking, & *Stars* falling, like those *Valies* of *Thunder-Bolts* with lightnings, such a *fiery Streamer* now making way: the generall dayes *Epitome* & the conclusion of all these, *Dan. 7.*

(And the *Kingdome* and *Dominion*, and the greatnesse of the *Kingdome* under the whole *Heaven*, shall be given to the *Saints* of the most high (OR *RULERS*) whose *Kingdome* is an everlasting *Kingdome*.)

As to no other given such a high stile, except unto this *Kingdome*, &c.

Hitherto

Hitherto is the end of the matter concerning the end, and as for Daniel his countenance changed, and his cogitations troubled. The troublesometime before the change, fore saw even our evill times, *His heart bleeding too, &c.* And as Daniel signifying the judgement of God, so that *Monstrous fourth Beast*, as much to say; a *Viperous generation*:

Herewith is signified like *Josephs & Pharoahs* dreams doubled, even the seventeenth hundred yeare: By this very measure doubled to bee likewise: a *Time and times, & the deviding of time*, or three and a halfe, (viz. 7.) *Surge & metire templum*, (*Revel. 11.*) followes *tempus & tempora, & dimidium temporis*. The Resurrections time hereby measured even in the present *Century* cut in

the midst too (as it were) Paradvnture
 fifty there, &c. And paradvnture there
 shall lacke five of fifty, exprest in the
 day of judgements very language, as
 shall not the Judge of all the earth doe right,
 and Abram he but Dust and Ashes
 then.

With whom saying, Now I have
 taken upon me to speake, cannot here rest
 shewing farther, as Noah outlined the
 Flood, three hundred years and dyed,
 two thousand years after the Creation,
 likewise now the time abated or comes
 short 300. years, wherefore the disolu-
 tion in the seventeenth hundred yeare,
 and thus cutoff so many yeares, like
 the shortned dayes of Enoch whom God
 tooke, who lived three hundred yeares
 and Sternitys forerunner begat Me-
 theuselah, thus five hundred years a-
 mounts

mounts to a PERIOD, as deeply
 sworne the Time should be longer, (Reve-
 la. 10.) measured by the CREA-
 TORs his right hand lifted up, Tem-
 pus non erit amplius, sed in diebus vocis
 septimi Angel: Times mystery revealed,
 &c. as promised to be witnessed by
 the Prophets, his servants concerning
 times TRUMPET then put to si-
 lence time no more, &c.

And lastly for MICHAELMVS
 (1644) That happie halfe yeare herein in-
 cluded, a time and times and halfe also,
 to disperse the Forces, &c. Revela. the 12.
 and Dan. the 12. concerning Micha-
 els alarme, there signified and so like a
 Thiefe in the night as this fearful night
 vission, appears even the end stolne
 upon the whole world, or coming as
 the travel of a VVoman misreckoning
 sometimes

Sometimes taken before *SHE* looks.

Also farther for this last of Parliaments, & whereas Gods word able to speake for it selfe of full age, other argument whatsoever, needlesse, it being of a quicker returne, shall presse another place of Scripture, as briefly explaine as others afore, Reve. 10. 9. Concerning that *Albion Army*, and *Aleluja* voices where even the revealed time of the Lords coming. And the writs of this happie Parliament sealed up in one: *Scribe Beata*, &c. They that are called to this meeting, &c. All sealed with the *Vnicorne* in pure Paper, as it were mounted on white Horses, or like the great shew. both going together: as noted. &c.

Nomen scriptum quod nemo novit, the Parliaments name in another language,
 viz.

viz. et vocabant nomen ejus verbum dei.
*The Word, &c. et cum Justitia judicat, et
 pugnāt. And upon his head many Crowns
 with a garment dipt in blood, deep Scarlet
 clothed, and on his vesture, and upon
 his legg written, &c.*

*Namely the Colow and Garter of the
 order the Knights of St. Gorge (Ecce e-
 quus Albus) likewise from Chival and
 Equus. And thus the Knights and El-
 quires of both Houses displayed, of
 what house, and so from the name of
 Oxford, thus, et vidi Beasiam et Regis
 terræ et exercitus, &c. Revela. 10. 9.*

And for the aforesaid warre so farr, as
 for the motive, *Meritricem magna qui
 corrūpit terram in prostitutione sua, &c.*
 Hath bin shew'd afore where she pain-
 ted

ted like her Images that downfall of
Hers before theirs.

Also added these to the premises be-
cause injoynd not to part, or put asun-
der what is joyn'd, shewed *Farthermore,*
The great Image, (Dan. 2.) even armed at
all points, the verity of those foure Me-
tals, ore Argent, &c. the very same like-
wise divers one from another. A per-
tains to *the foure great Beasts the one Ri-*
sing out of the Earth, the other out of the
Sea.

So contains *Cæsars* Supercription
even *the Roman Empires* age, written in
in those Characters of the 3. Ribs, 4.
VVings and the 10. Horns and then
those *Eagles wings* so lifted up pluckt too,
notwithstanding *Germanies* manly
looks, that *Saxon* state: like this great
Statue

Statue unable longer to stand upon its feet, not unlike *Ireland's* estate, the modell of that *Empire* in such a flourishing condition, and as the blow then in the 17. yeare of the present reigne, so the other in the 1700.&c. broken so soon in peices: Wherefore the world but like a Dreame vanished: Like his suddain awaking, in a moment forgotten all, &c.

But now returning to great Britains brittle condition againe: That union dissolved and broken in peices since his dayes: He the head of GOLD, as by those peices called *JACOBUS*, after his name, &c. And he the ROMAN SPANISH Emperour by his tribute of late, since the *Indies* discovery, who makes up the head of Gold too: And all this but to manifest and shew. That God is a Re-

E

vealer

dealer of Secrets in these dayes also: Reve-
 ales the deep and secret things, And
 maketh known what shall be in the Latter
 dayes, by divers & severall demonstrations,
 as this for another: Of the Axe laid to the
 roots: That tree or pedigree whose fruit
 much of such a hight, reached up to Hea-
 ven, this Jacobs Ladder, &c. And now
 but the Stump end remains as yee see.

The very Woods every where
 proclaims it, where the Axe never put
 so to the Root, such felling, &c. And so
 the Axe that fell into the water, by a sticke
 cast into it, caused to swim: The Morall
 thereof no other then the Resurrection
 time revealed to be by the Spirit of prophe-
 sie. As much to say, As the late hand
 writing for a seale or signe of it, a suffi-
 cient prophetieall proclamation though not

on the Walls, &c. in the Banqueting-
House, yet not unknown to Lond
to few how these applied, *Thy King-*
dom numbred, and thou found wanting,
&c. and come to passe too, as published
and printed, 1633. sufficiently known,
in meeter to his Majestie from great
Babylon transferred to great Brittain.

And so this but the truth of it (shew-
ed in the 12. of the Revelation) How
Satan because he knows his reigne or
time to be short: is ready to devour
the VVoman even for the truth of the
Resurrection time revealed, as most pro-
per to be performed by that sex, a Woman by
whom death came to be the Messenger of
Life. And so, **WOE TO THE IN-**
HABITERS of the EARTH
and of the SEA, &c.

And since a pleasing Theame (as

as said) makes a good Orator, and
 sure I am a worse time then this never
 known or ever heard of, so then the
 time the end discovered, although pend
 somewhat hastily or unperfectly, &c.
 being like the hony: and like the hony
 gathered out of so many parts, I shall
 the lesse need to excuse it unto such as
 have a full knowledge of the Scriptures,
 That should it be written at large a
 Chronicle or a booke as ample as those
 tables, of the Mapps of the **V**World
 could suppose not contain it.

Not futable to the little book, being
 but an *Epitomie* as it were, and so much
 for being not voluminous, especially
 when the time so short too: as by *Ty-*
rant time his reigne expired, shew'd to be
 and these the appointed Scutchins for
 his

his Henſe appeared, thoſe winged Beaſts
devouring times likenesse, &c.

As by this one wittneſſe more pro-
 duced or ſet forth: *assigned to the present,*
 even in the dayes of theſe Kings, or u-
 nited Kingdoms: *Shall the God of Hea-*
ven ſet up a Kingdome which never be di-
ſtroyed. And the Kingdome ſhal not be
 left to other, &c. And ſhall breake in
 peices, even to the ſame effect, with
 that *(Dan. the 7.) The greatneſſe of the*
Kingdome under the whole Heaven, for e-
ver given to the Saints (or Rulers, &c.)
 which ſhall breake in peices, &c. viz.
 By thoſe ordinance or orders of Parlia-
 ments, and ſeild peices, &c.

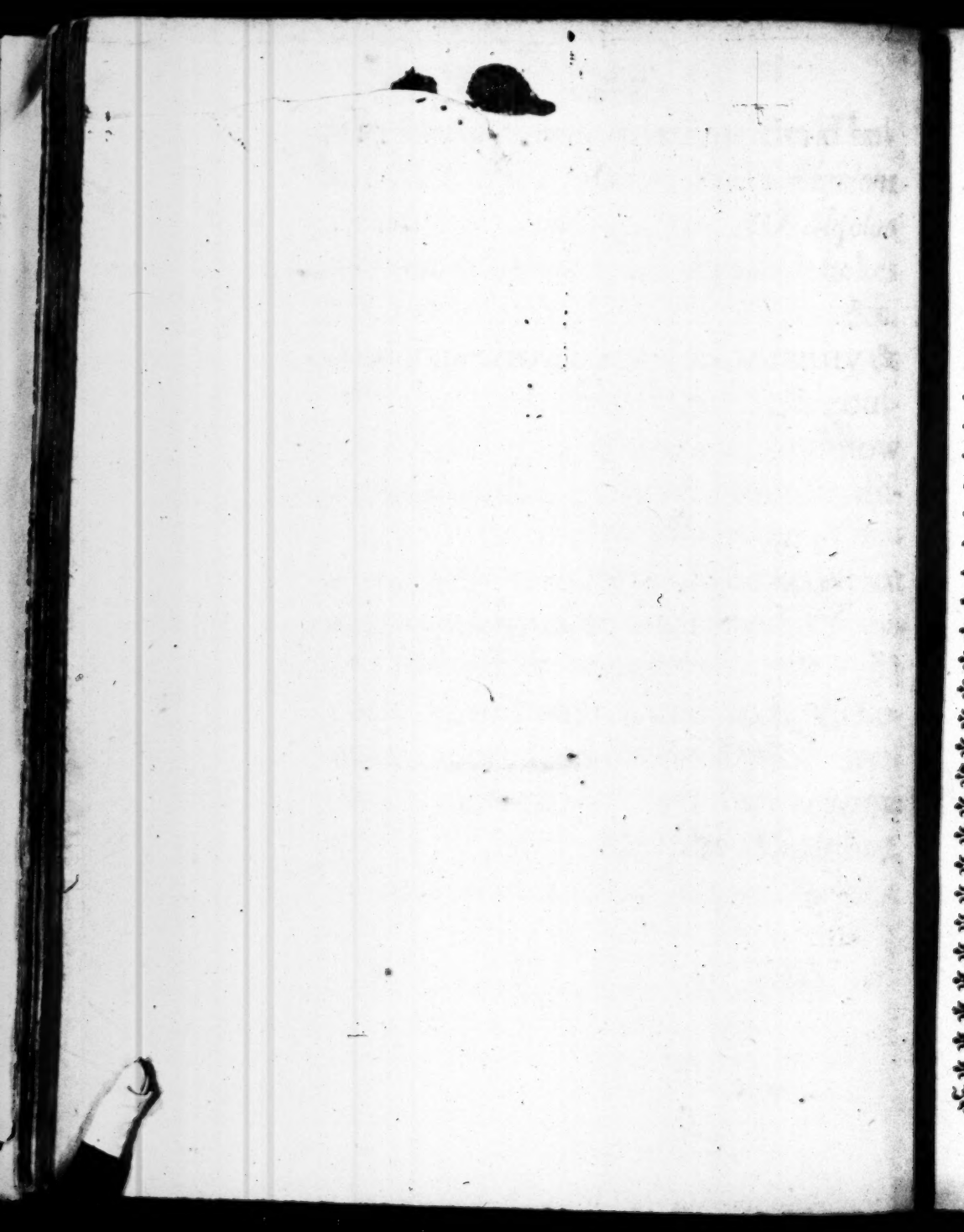
And yet not ſo ſtrange as true, not-
 withſtanding ſuch a troubleſome time

O

O let Iſſuade live as it were, preferred be-
 fore Iſaac to be his Heire, And ~~Abſolon~~
 life before Solomon the wiſe (O Abſolon
 my ſonne Abſolon) Like Egypts Leekes
 & Garlike before Canaans Grapes, &c.
 And ſo preferred this worlds vanity &
 folly before everlaſting Righteouſ-
 neſſe, endleſſe Joy, life eternall, and now
 ended thus this point of Honour, diſ-
 playing the Ancient of dayes his King-
 dome your portion to you dedicated: that
 ſo punctually have diſcharged that du-
 ty of the firſt commandement with
 promiſe, in ſo much and ſuch diſho-
 nour endured, have bene your mo-
 thers Copartner, even You, her alone
 and ſole ſupport under the Almighty.
 So Veni Domine Jeſu, gracia Domine,
 &c.

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The Poore's Pension:²

A

S E R M O N

PREACHED IN GREGORIES

Church in *Sudbury* in the County of

Suffolke, May 12. 1643.

Upon occasion of the charitable reliefe that yearly then, and there is given, towards the covering or clothing of a hundred poore people, according to the will of the Donour M^r *Martine Cole*, late of the Towne aforelaid deceased.

By *Samuel Rogers*, Master in Arts, and Minister
of Much-Tey in ESSEX.

PSAL. 41. 1. *Blessed is he that considereth the poore, the Lord will deliver him in time of trouble.*

MARK 14. 7. *Ye have the poore with you alwayes, and whensoever you will, you may doe them good.*

Hoc est occidere hominem, vitæ suæ ei subsidia denegare, cave, ne inter loculos tuos includas salutem inopum, tanquam in tumulis sepelias vitam pauperum.
Amb. in Psal. 118.

Si Deorum cultores simulacra insensibilia excolunt, & quicquid pretiosi habent in ea conferunt, quanto justius est & verius viventia Dei simulacra excolere? *Last.*
Inst. lib. 6. cap. 13.

Imprimatur J. A. CRANFORD, Aug. 12. 1644.

LONDON,

Printed by G. M. for Edward Brewster at the Signe of the

Sept. 23 Bible on Fleet-bridge. 1644.



To the right worshipfull the Major and Aldermen, to
the reverend the Ministers, and to the discreet Bailiffe and
Burgesses, with the rest of the well-affected people of the
Town of *Sudbury* in the County of *Suffolke*,

The Authour devotes himselfe, and his service, and dedicates
this little parcell of his paines.

Worthy Sirs, and my much respected Friends,



*His Sermon first preached amongst you, and now dedicated to you, hath had occasionally it's first birth from him, from whom the Author naturally hath had his being, whose paines in this kind, and upon this occasion, had it been afforded, as of right expected, this worklesse work of mine might have been well spared, but it was his pleasure to put me upon the worke, and therefore my * duty to obey him, to whom I owe my selfe; this and the same that was at first directed to your eares is now made visible to your eyes; after it had been preached, for above halfe a yeares space it came not once into my thoughts it should be printed. I accounted it no other then as an untimely birth that never should see the sunne; and the reason why now I brought it forth to light, was not because of any high conceit, that either I have, or expect you should have of its worth, (I am conscious to my selfe of my owne imbecillity which even herein may be seen to others) but in this printing age (wherein are vented all things both new and old, both good and bad) for any one that is a Penman, it is expected that he should not onely set his tongue a worke to speake, but also his Pen to write; to be altogether silent in this kind, and in these dayes may seeme a solacisme; but that was not it which drew this from me. I could well enough have still strowded my selfe under the shadow of obscuritie, and would willingly have kept any thing of mine in this kind from publike view, but more forceable arguments did over-power me, viz.*

First drawne from the pressing miseries of multitudes of people in many places; the objects of pittie which should set a worke charity at every where to be seen, how many slistlesse and helpelesse creatures (whose loud cries may be heard even as farre off) doe importune us to put to our helping hands, to
doe

*-- mihi iussa
capeffere jas
est.

The Epistle Dedicatorie.

doe for them, that are able to doe little or nothing for themselves, this then may serve, as their Eccho, to give you (as it were) the rebounding of their voices.

Secondly, I considered the hard-heartednesse of most in most places, these are the times wherein (I thinke) never greater necessity, and yet (I feare) never lesse charitie, and no wonder that in this iron age men have such hard hearts, for it was foretold by our Saviour that in these last dayes * iniqui- * Matt. 24. 12.
tie should abound, and the love of many should waxe cold, ^d Whereby we ^d 1 Joh. 2. 18.
know it is the last time, for never more vanity, and never lesse charity, * the ^a Jam. 5. 4.
cries of the distressed and oppressed that doe pierce the eares of God even in the highest Heaven, cannot enter into the eares, or at least the hearts of men on earth. Who is not more or lesse wanting in making a supply to the wants of others? in whose hearts doe the kindled coales of love appeare so violent as to breake forth into a vehement flame? are not most men herein starke cold, and doe not the best seeme to be but lukewarme? needs there not then something to quicken us, a spurre to provoke us? make use then of this for that purpose, at least let it be as a remembrancer to minde us of our duty, which sometimes we shall be ready peradventure willingly to forget.

Thirdly, concerning this particular occasion which first put these words into my mouth, the same was the cause why I let them fall from my pen, for I understood that notwithstanding you have had many Sermons, two yearely upon this occasion, yet not one appeares extant, they were (it seemes, no longer lived then the breath wherein they were delivered; whereupon I thought with my selfe that something in this kind were better then nothing to be kept upon record in honour and for memoriall of that great good worke of charity, which the Apostle saies is a never failing grace, 1 Cor. 13. 8. of that kind (it seemes) was this, for the last Will of the deceased is as a lasting deed, to insure your poore of their yearely reliefe for ever: that this therefore was a good worke, none that is good can deny, for it is of good use tending to the good of many, and that is was also a great good worke, I think it may well be so said to be, in that I feare we it will not be greatly followed, when and by whom amongst you will it be seconded? Now good workes especially of this nature are so rare, that they may well be welcommed when they doe appeare, and certainly the perpetuity of that work (were there no other cause) deserves the continuance of this, your poore's yearely Pension may well be honoured with an annuall celebration; see then how one good work is seconded with another, a bodily almes for the poore is recompenced with a spirituall benefit for all; you have (it seemes) usually on this day, upon this

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this occasion a double Sermon, and why may not each be of double use? viz.

First, for Commemoration of what is done for the time past; for the Lord will so grace good workes, that they shall be (as it were) a surviving issue; Saint John tells us what he heard God from heaven say, Rev. 14. 13. Blessed are the dead which die in the Lord, both in that they rest from their labours, as also in that their workes doe follow them, may let me add, they are blessed in that their workes doe still survive them so, for they follow after them to Heaven to be rewarded, and yet they remaine still behind them on earth to be renowned, Prov. 10. 7. The memory of the just is blessed.

Secondly, for Exhortation to what should be done for time to come: For so (as it seemes) was it the mind of this Donour that each Minister of your two Parishes should be requested yearly on this day to make an Exhortation to the people, and if they doe it not themselves, to cause it to be done by some others, and hath allowed them a recompence: Now wherefore serves an Exhortation but to move us unto, or put us upon the practice or performance of a good work or duty? and then is it of so much the greater force, when as it is grounded upon the Examples of others set before us, who though they are dead, yet speake unto us, and though not vocally, yet really call upon us, to doe the same good workes, that so we may be repaid with the same rich recompence of reward: For the Examples of good workes are as patternes set before us to teach us that the same or such like should proceed from us; this worke of almes to the poore, you are not so much to consider as done by another, but so to reflect upon your selves, as hence to learne what herein should be done by you; hence are you exhorted from this example of our brother deceased to be of the same minde and practice; considering it is a high point of wisdom, whilst we have the things of this life to make the best and the most of them, which is not when we engrosse them to our selves, but when in conscience and obedience to God we distribute them to others; the Apostle minde us of what our Saviour saies (oh let it appeare that we belevee it to be a truth) That it is more blessed to give then to receive, Act. 20. 35.

If any thing spoken this may be here so be found that may stirre up compassion and humane affection, that may so work upon our hearts as to set a worke our hands so to extend charity* that we our selves may find mercy, it is enough I have my desired end: Two things more only by way of Preface I desire you would be pleased to take notice of, viz.

First, concerning the matter which you shall here find; Expect no newes, of which every daies plenty and variety doth alwayes fill us, if not some times

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times surfet us, and were our newes as true and good; as rise and common, there would seeme to be no want; newes is now growne so stale, that for any thing not new to come forth may seeme to be newes indeed, no other newes have you here, for the wise man saies, * there is no new thing under the sun, is there any thing whereof it may be said, See this is new? it hath been already of old time which was before us: I should be loth to be censured by you deservedly, as the Apostle was by the Athenians most unjustly to be a * babler for bringing new and strange doctrine to your eares; or that you should be accounted (as they were, and did appeare so to be) so addicted to novelty, that the truths of God should seeme strange to you; Here you shall find common things, which are therefore never the * worse, or of never the lesse use; common they are indeed, because they concerne all; such things that you have formerly (and it may be often heard) and yet are now againe hereby put in mind of, that so you let them not * slip; It is not amisse * to put you alwaies in remembrance of these things, though ye know them, that you may be established in the truth: * that is never enough spoken, that is never too well learned, nor can be too much praised.

Secondly, concerning the manner of delivery both at first and now, it is without excellency of speech; affected eloquence in preaching is not * Apostolique, for the Apostle Paul the * most learned (as may be thought) of all the rest tels us expressly that when he was sent of Christ to preach, his commission ranne thus in these words, * *ἀπαγγέλλειν τὸ εὐαγγέλιον* &c. and I confesse my opinion is that plaine speaking is as commendable in preaching, as plaine dealing is necessary in trading, as Ministers therefore presse this upon people, so are they so practise that themselves, choosing rather to profit people with wholesome doctrine, then to please them with delightfome Phrases; this that you have here at first, steered it selfe in a plaine dresse, and since had I neither list nor leisure so put it into another habit, had I skill to doe it, who can now in these sad times apply himselfe to the studie of witty inventions; or delight others with the curiosity of nice expressions? Cicero saith thus of Rhetorick, *Pacis est comes, omniq; locis, & jam bene constituta reipublicæ velut alumna quædam eloquentia;* Which if so, how unseasonable is it at this time for us, and what little use have we now to make thereof; except to worke the more upon our afflictions, the more pathetically to expresse our bitter lamentations? our wits may well be dull'd, when as our hearts cannot but be * bemuddled with our trouble.

Again, had I had will, yet could I not have time to doe herein as I would, for these impolished meditations I let passe out of my hands with as much

Nihil dictum
quod non di-
ctum prius.
* Ecc. 1.9, 10.

* Σωφροσύνη
76.
Act. 17, 18, 19,
20, 21.

* Omnia bona
communicati-
va. Quo commu-
niora eo melio-
ra.

* Heb. 2.16.
* 2 Pet. 1.12.

* Nunquam ni-
mis dicitur,
quod nunquam

satis dicitur.
Sen. epist. 27.

* Venerabiles
& verè Deo
digni Apostoli.

Christi cum es-
sent in omnibus

puritate vitæ,
& animi vir-

tutibus claris-
simis non magni pen-

debant sermonis
ornatum.
Euseb. lib. 3.

cap 24.
* 1 Cor. 14. 18.

* 1 Cor. 1. 17.

* Lam. 1. 20.

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haste as they came into my minde; all I could doe was but to review them; I could not refine them; for all the time I had to make them legible and fit for the Presse, was surreptitiously taken away from my other employments, now and then a little, which little being soone missed, I could not then spare much, or more; I must needs therefore implore your kind acceptance of this my weake conception, which wanting its due perfection through the want of the midwifery of time hath come to an immature and untimely birth; such as it was, it is, and such as it is, it is freely yours, if you please but to take it as your owne; if any thing herein be amisse, I cannot but take it to my selfe; Humanum est errare, it is incident to mans nature to erre, and whatsoever is good I dare not but ascribe it to God, Omne bonum supernè, Every thing that good is, is from above: Now the God of all glory enrich our hearts so with his grace, that we may be fruitfull in repentance and obedience to him, and abounding in love and mercy towards others, and endue us with a greater measure of wisdom, not of this world, which is * earthly, sensuall, and divellish, but of that from above, which is pure, peaceable, gentle, easie to be entreated, full of mercy, and good fruits, without partiality and without hypocrisie, that we may enjoy the fruit of righteousnesse which is peace, to all them that worke righteousnesse, and that make peace, which is the Prayer of him who is

* Jam. 3. 15, 17.

An unworthy Minister of the Gospell,
and your servant in the worke
of the Lord,



SAMUEL ROGERS.



The Poore's Pension.

JOB 31. 19.

If I have seene any perisb for want of clothing, or any poore without covering!



Hese words are spoken by that holy man Job in his owne defence, who being falsly accused by his friends is inforced to justifie himselfe, he pleads innocency whiles they reproach him with iniquity; and takes God to witnesse his integritie, notwithstanding they condemne him with hypocrisie; and in this Chapter

doth he accurse himselfe with many a heauey execration, if he were guilty of such hainous offences that he doth there mention: *v. g.* if I have walked with vanity, or if my foot hath hasted to deceit; Let me be weighed in an even ballance, &c. *verses 5, 6.* if my step hath turned out of the way, and mine heart hath walked after mine eyes, and if any blot hath cleaved to my hands, then let me sow, and let another ear; yea, let my off-spring be rooted out, &c. *ver. 7, 8.* and so still gooth on in the following verses clearing of himselfe, and amongst other things (as being none of the least sinnes) he acquits himselfe of oppression of the poore, which may be done not onely in doing them wrong, but no lesse in not doing them right, therefore saith he, *ver. 16.* *If I have with-held the poore from their desire, or have caused the eyes of the*
widow

Widow to faile: Or have eaten my morfell alone, and the fatherlesse hath not eaten thereof: If I have seen any perishe for want of clothing, or any poore without covering: If his loynes have not blessed me, and if he were not warmed with the fleece of my sheep: If I have lift up my hand against the fatherlesse, when I saw my helpe in the gate: Then let mine arme fall from my shoulder-blade, and mine arme be broken from the bone.

The words of the Text may be taken two wayes: viz.

Either Absolutely, considered in themselves as an entire Proposition without any connexion or dependance, then may they be thus read, *If I have seen any perishe &c.* i.e. I have not seen any to perishe, this is an ordinary phrase and common speech in Scripture to expresse a manifest negation by way of supposition.

Or Relatively, i.e. as having relation to, or dependance upon the following words, and as they are so considered, we have here

Parts:

1.

A Supposition, i.e. the thing supposed as false and wicked; *If I have seen &c.* i.e. were it so that I should suffer any to perishe for want, &c.

2.

The Inference, what followes thereupon, i.e. what doth he then desire should happen, a heavey curse to lighten; *Then let mine arme fall from my shoulder-blade, and mine arme be broken from the bone.* vers. 22. as if he should say, were I herein guilty, then doe I wish that this judgement should befall me.

This one Supposition may afford us these three severall Propositions: viz.

1.

Whilst we are here in this world we may sometimes happen to be in great want. This is implied in the words, that there are and may be such as are ready to perishe for want of clothing, and those who poore, that they may be even without covering.

2.

We are to see to, that is, provide for those that are in want, and that stand in great need of helpe. This is also implied in the words, in that he doth accurse himselfe, if he had been wanting this way, if he had suffered any to perishe for want of clothing, or the poore to be without covering.

3.

We are not to suffer any to perishe in extreme need for want of necessary reliefe: For herein doth Job justifie himselfe, that he had not been so hard-hearted as to suffer any to perishe for want of clothing; and had he so done, he doth adjudge himselfe worthy of exemplary punishment. These are the chiefe points considerable in the words, of each in their order.

Whilst

Whilst we are here in this world we may fall into want; and come to be Doct. 1. in great need.

This cannot greatly be doubted of, but will easily be condescended to, for were it not out of question, multitudes of witnesses might be produced, and by daily experience it might be proved. How many are there upon our owne knowledge that experimentally find this to be a truth? nay, who is there that can assure or secure himselfe, that he for his part shall be none of those that shall make it good? *Salomon* peradventure the richest, I am sure the wisest of meeke men, although he was in least danger of want, yet by his wisdom he foresaw that his riches could not keep him from want, therefore saith he, *Eccles. 9. 11. I returned, and saw under the Sunne, that the race is not to the swift, nor the battell to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill, but time and chance happeneth to them all.* There is none whoever that can promise himselfe the attainment or enjoyment of any outward comfort or contentment, no not so much as of food and raiment, it is not mans wit or wisdom that can get it, but only a divine providence that doth give it: the Apostle, *1 Tim. 6. 17.* doth give in charge concerning rich men, that are most free from want, that they be not high-minded, for they may fall into want, though therefore they beare up their heads aloft, they may come downe as low as others, they may not then trust in uncertaine riches, and why? because uncertaine, and that both in respect none is sure to partake of them, as also none is certaine of the continuance of them, for even when we have them, we are not sure of them, *Prov. 23. 5. Riches certainly make themselves wings, and fly away,* so that while we are looking on them, they are passing from us; and *Chap. 27. ver. 24. Riches (saith the wise man) are not for ever, neither doth the crowne endure to all generations;* the world it selfe is subject to mutation, and therefore the things of the world cannot be limited to succession; so that for all these things, there is none but may be bred in want, or brought to want. — *Pauper ubiq, jacet,* store of poore in every place. But what doe I speake of men? when as Christ the Sonne of God, and the heire of the world, had no better entertainment whilst he lived in the world, then to suffer the want both of food (for we reade of him that he was both hungry *Math. 21. 18.* and thirsty) and of lodging, for he saies himselfe, he had not where to lay his head, *Luke 9. 58.* The Apostles also after Christ met with

Heb. 1. 2.

Math. 21. 18.

Joh. 19. 18.

the same measure that did Christ their Lord and Master, so saith the Apostle *Paul*, 2 *Cor.* 6. 4. he was in necessities and distresses, *ver.* 10. he was poore, although he made many rich; he had nothing, although he possessed him, who is in stead of all things; so he complaines, *Chap.* 11. *ver.* 27. *In wearinesse and painefulnesse, in watchings often, in hunger and thirst, in fastings often, in cold and nakednesse, and* 1 *Cor.* 4. 11. *Even unto this present houre we both hunger and thirst, and are naked, and are buffeted, and have no certaine dwelling place; in so much that he was faine to work for his living, ver.* 12. And labour, working with our hands, and 2 *Thes.* 3. 8. he saies that he wrought with labour and travaile night and day; but let me not runne too farre in a beaten path, I might even loose my selfe in a multitude of Examples of this kind, to returne therefore homeward to our text, *Job* that speaking these words gives us occasion to note this truth, may serve as an example in stead of all, he that did *assumere opibm*, abound in all things, came to be *vix in pelle quidem*, scarce had he any thing about him, no not a whole skin left him, he that before suffered not any to perish for want of clothing, was now himselfe so poore, that he was without covering; so that from him comes the Proverbe at this day in use, *As poore as Job*. And this was not his case alone thus to come to want, but hath been the condition of most of the best of Gods people, even of those of whom the world was not worthy, for it is said of them, *Heb.* 11. 37, 38. that they wandered about in sheep-skins, and goat-skins, in deserts, and in mountaines, in dens, and in caves of the earth, being destitute, afflicted, and tormented: so that if not from our owne experience, yet from the examples of others we must needs be driven to confesse, that whilst we live in this world we may come to be in great want; nay, let me further adde, there is none in the world but is in want; I should adjudge it to be proudly and presumptuously spoken of any amongst us that should say they were so rich and encreased with goods, that they had need of nothing, for as long as we live in this world we are and shall be one way or other in want, and of something or other we shall stand in need; we may be in want any of these three wayes, *viz.*

Job 1. 3.

2. 7.

*His Codrus su-
bid qui modò
Gresum erat.*

Revel. 3. 17.

How we may
be said to be in
want.

I.

If we want what we need to have; *viz.* the comforts and necessities of life, without which none can at least long subsist, this is a judgement threatned to the rebellious and disobedient, *Deut.* 28. 48. *yes, not seldom it falls out to be the portion of Gods owne people,*

Rem.

Rom. 12. 13. the Apostle laies it downe as a duty; that we should distribute to the necessity of Saints, so that even Saints may be in so great necessity as to stand in need of reliefe, *Mat. 25. 41-48.* our Saviour there tels us that the wicked at the last day shall be indicted and arraigned, cast, and condemned, for not relieving Christ in his members, so that it doth there appeare, that even those who are so deare to Christ that their case he accounts as his own, may nevertheless in this world be in a needy condition, *viz.* hungry, thirsty, strangers, naked, sick and in prison, *Rom. 8. 35.* Famine and nakednesse are in the catalogue of those many evils which befall not only the worst of men, but the best that live; and by so much are these in the greater want, by how much they are destitute of those things that can least be spared, this is the disconsolate condition of thousands of poore people in the Christian world, nay, to come nearer to our own bone and flesh, how many *English* Protestants in *Ireland* have suffered the extremity of this want, how many sad reports from thence have for this long time fill'd our eares, I would I might have said also, our hearts? have we not lately heard how that multitudes of them are exposed to starving and cold, the unavoidable executioners of death? yea are there not many in most places of this land, whom the devouring sword (that doth make havock and spoile) hath brought to as bad a stay? Oh that we had a fellow-feeling of the miseries of our fellow-brethren.

We are in want, when we want what we desire to have, though we have so much as God sees it to be enough, and others thinke too much; yet if we would have more, we then are still in want, and thus truly few but are in great want; yea, though they have great abundance, *Prov. 13. 7. There is that maketh himselfe rich, and yet hath nothing,* would be accounted better men then they are, these are vain-glorious boasters, and *there is (saith he) that maketh himselfe poore, and yet hath great riches,* though very rich, yet still complaine that they are but poore, because they are not contented with what they have, and these are covetous persons, who even choake themselves with greediness, whose hearts desires seeme as large as hell it selfe, their eies are never satisfied with seeing, much less their hearts with desiring; like as a man in a dropsie, doth still desire drinke, and the more he poures downe, the more thirsty he is, the nature of the disease being such as causeth him to drinke much more then would doe him

Prov. 17. 10.

good; or like a ravening Maltiffe that stands staring at the tables end greedily gaping for a morsell, which he hath no sooner swallowed downe and deuoured, but he as eagerly lookes for as much more, as if he had had nothing at all; or like other hungry hounds, who being at a losse, goe about bawling after their prey, so it is with these, they goe about all the day long with this *Quere* in their mouthes, * *who will shew us any good?* i.e. a good Farme, a good penni-worth, a good bargaine, good ready money, &c. the goods of this world they can never have enough of, whenas a little or nothing of spirituall good contents them; and wonder not that I compare these men (though men) to dogs, for the Scripture doth the same, *Psal. 59. 14, 15.* And at Evening * let them returne, i.e. they will so doe according to their wonted manner, and make a noise like a dogge, and goe round about the citie, and wander up and downe for meat, and grudge if they be not satisfied. *Prov. 30. 15.* * *The horse-leach hath two daughters, crying, Give, give;* and the world hath two sonnes to match with thole two daughters, the rich miser, and the miserable poore, both crying Give, give; the one cries give, because he hath nothing, and therefore in want; and the other as greedily cries give, because he is not content with any thing, and so still in want; and therefore may he well be reckoned there among those things which are never satisfied, and which say not, *It is enough:* * for the more he hath, the more still doth he desire to have, Enough is a language which he can by no meanes learne, neither will he rest content till his mouth is stopp'd up with dirt, and then * lesse then two ells of earth shall serve him, whom for the time a whole world cannot satisfie; and this kind of want is no small part of the curse inflicted upon worldlings as a just judgement of God, *Eccles. 5. 10.* *He that loveth silver, shall not be satisfied with silver; nor he that loveth abundance, with increase.*

* *Psal. 4. 6.*

* *Prophetando non optando dicit, ut apparet ver. 6.*

* *Has filias exponit Iunius esse invidias biulcam linguam sanguinem indecenter sugentem & attrahentem; Annot. in loc.*

* *Crescit amor nummi, quantum ipsa pecunia crescit.*

* *Dr Hall con-templ. 8. part.*

3.

We are in Want, When We Want What We ought to have.

If a man hath never so much, yet if he hath not that he should have, for all he hath, he is still neverthelesse in want. e.g. if a man have masses of wealth, even * more then heart could wish, yet if he hath not heart and grace to make good use of what he hath, he is in greatest want, better have nothing, then to be never the better for any thing, and indeed he that hath not wherewithall to make good use of what he hath, hath as good as nothing; *What shall it profit a man (saith our Saviour) if he shall gaine the whole World, and lose his own soule,*

* *Psal 73. 7.*

soule, *Mark 8.36.* so that were it possible that a man might have the command of the whole world, yet for all that might he be in want of that that should save his soule, and so never the nearer, or the better; how many are there thus in want, and yet are not sensible of their wants? like as *Martha* who was much troubled about these outward things, that nothing might be wanting, yet our Saviour doth discover that there was want, and tels her that there was in her wanting of the chiefe thing, the only thing needfull which she took not good notice of, *Luke 10.42.* and thus are we not all in want of those things that we ought to have, and abound in, *viz.* in thankfulness, contentednesse, holy obedience and heavenly wisdom to make the best of these earthly blessings? *There is an evil* (saith *Salomon*, *Eccles. 6.1, 2.*) *Which I have seene under the Sunne, and it is common among men. A man to whom God hath given riches, wealth and honour, so that he wanteth nothing for his soule of all that he desireth, yet God giveth him not power to eate thereof, &c.* though he might seeme to want nothing, yet he wants the chiefe thing, even a sanctified heart, which is the gift of God that should make good all things.

And who now is there living in this world that in one (if not more) of these three respects may not be said to be in want; is it not a plaine case who doubts of it, but that whilst we live here we may happen to be in great want? and why doth the Lord in his wisdom see good to suffer us or any, at any time to be in want, seeing he is able to give to every one a fulnesse? For these reasons, *viz.*

To weane us from the world; for if we had our fulnesse here, we would be loth away hence, we would make this our thorow-fare to be our resting place, if all things here should be according to our hearts desire, and we should never be in want of any thing, we would never care for Heaven, but (like * *Peter* on Mount Tabor when he wist not what he said,) we would be ready to say, *It is good for us to be here:* let us therefore never looke any further, but here pitch our tabernacles, this appeares in that notwithstanding whiles we do live in this world we live in a world of misery, and cannot wholly free or secure our selves from want, yet how prone are we to seeke for true felicitie in earthly prosperity; and when it comes to, how loth are we and the world to part, but how much more unwilling should we then be, if we might have even what we would? but therefore shall we, yea, the best that are, sometimes be in want, that so we may

Reas. 1.

* *Mark 9.35, 6.*

minde homeward more, like the Prodigall sonne, *Luke 15. 13-19.* who so long as he had his fill, mindes not his home, but no sooner began he to be in want, but then he longs after his fathers house.

2.

To humble us and keepe us downe, so *Moses* tels the people that the Lord to humble them suffered them to hunger, *Deut. 8. 3.* for if so be we should be free from all wants, we should not know our selves, nor yet our God, therefore *Agur* wisely desires the meane, as being the only safe condition, *Prov. 30. 8.* Give me neither povertie nor riches, feed me with food convenient for me: and why? because in either extremes there is danger, *ver. 9.* Lest I be full, and denie thee, and say Who is the Lord? or lest I be poore, and steale, and take the Name of my God in vaine; so that a fullness in this world makes us in danger to swell against God; the Lord therefore oft-times will make us fare hard, and keep us upon short commons, lest we should grow fat, and waxe wanton: and so cast off and forsake God, as the Lord complains that the people for whom he had done so much, served him after all, *Deut. 32. 15.* But *Iesurun* waxed fat and kicked: Thou art waxen fat, thou art grown thicke, thou art covered with farnesse: then he forsooke God which made him, and lightly esteemea the rocke of his salvation, and *ver. 18.* Of the Rock that begate thee thou art unmindfull, and hast forgotten God that formed thee.

3.

Because the Lord hereby gives us to understand that the things of this life are not according to our will, but are at his owne dispose, that it is he that giveth them, or else we cannot have them, he also continueth them, or else we cannot keep them, that we are not absolute and independant creatures, but are continually at his finding and keeping, that it is not our fore-cast to get, nor our care to keepe that can doe either, but the wisdom and providence of God that doth order and dispose of all to whom, and as it seemes good to him; Which of you (saith our Saviour) by taking thought can adde one cubit to his stature. *Mat. 6. 27.* It is God that made the world (saith the Apostle) and all things therein, that is the Lord of Heaven and earth; that needeth not any thing, who giveth to all life and breath, and all things, *Act. 17. 24, 25.* and *Deut. 8. 3.* He humbled and suffered thee to hunger, &c. that he might make thee know, that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live: it is not the outward meanes that we doe live upon, but Gods blessing upon the meanes that we live by; and *verses 17, 18.* Lest

Left thou say in thy heart, *My power, and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get this wealth, &c.* so the wise man tels us, that riches and wealth with power to partake thereof, and comfort in the use thereof, is the gift of God, *Eccles. 5. 19.* this, God would have us to know, and therefore doth he give and take away at his pleasure, thus dealt he with *Job*, which made him to acknowledge the same, *Chap. 1. 21.* *The Lord gave (saith he) and the Lord hath taken away, &c.* The Lord sometimes will let us want, that thereby we may see what shiftlesse creatures we are, and what an all-sufficient God he is.

Hence may we see the little cause that we have to be so in love with this world, or with the things of this life, all which cannot keep or secure us from want, therefore so often called vanities, because they are vaine things to trust to, or deate upon, they cannot profit nor deliver, and therefore vaine, *1 Sam. 12. 21.* and great reason why we should be most desirous of, and most carefull to provide for the happinesse of the world to come, looke never to be well till we get thither, but ever, either to be in want of something, or at least subject to the want of all things; but if after this time of our pilgrimage we get once safe home to Heaven, then feare no want of any thing that may make the creature happie, for there is a fulnesse in perfection, *In thy presence, O God, is fulnesse of joy, and at thy right hand are pleasures for evermore, Psal 16. 11.* the vast desires of thy heart which cannot now be satisfied, shall then be fill'd brim full and running over. *How excellent is thy loving kindnesse, O God (saith David) therefore the children of men put their trust under the shadow of thy wings, they shall be abundantly satisfied with the fatnesse of thy House.* (by house here may be understood not only the place of grace, i.e. where the Lord doth afford the means of grace, where he doth dispense his holy Ordinances, spirituall dainties and delicacies which the Lord himselfe hath provided for the nourishing and cherishing of the soules of his people in this life, *1 Cor. 13. 6.* but also the palace of glory, i.e. the happinesse of Heaven, provided for the Saints of God after this life, which is also called the House of God, *Job. 14. 2.* where there is an everlasting well-spring of joy that can never be exhausted or drawne dry) and thou shalt make them drinke of the river of thy pleasures, for with thee is the fountaine of life, and in thy light shall we see light: the very thoughts

Use 1.

thoughts whereof even now cannot but ravish thy heart, hast thou any comfortable hopes hereof? thou canst not then but breake forth into admiration and say with the Psalmist, *Oh how great is thy goodness which thou hast laid up for them that feare thee!* *Psal. 31. 19.* who would be willing to lie still in a dungeon almost halfe starved, or at the best where he hath but enough to keep life and soule together, and not desire rather enlargement to goe to his owne home, where he may have even what he will? this consideration, to wit, of the misery of this life, and the happinesse of that to come made the Saints of God in all ages so willing to die, and so loth to live as the Patri-

** Heb. 11. 33, 36* archs. ** all which died in faith not having received the promises: i. e. as touching the land of Canaan (which although it was the land of Promise, yet was it to them as a strange country, Heb. 11. 9.) but having seene them starre off, and were perswaded of them, and embraced them, i. e. through faith did they see and beleve that in many generations to come, these Promises made to them should be made good to their posterity, but for their owne parts they confessed that they were strangers and pilgrimes on the earth, and why? because they desired a better country, that is an heavenly, where they might to the full enjoy their God, who hath prepared for them that City.*

Use 2.

** Psal. 127. 1.*

This may serve to condemne the madnesse and folly of worldlings that carpe and care, moile and toile, to scrape together and hoard up earthly goods, thinking thereby to keep them and theirs from want, whenas alas this is not the way, for all that thou canst doe, thou maist fall into want, ** It is in vaine for thee to rise up early, to sit up late, and to eat the bread of sorrowes, it is Gods blessing only that can doe thee good, for if thou shouldst swelt thy heart, thou canst not keep thy self from want, yea, though thou makest thy selfe never so great a drudge whilst thou livest here, thou shalt be in want in one kinde or other; see then and consider how thou dost play the foole, Eccl. 4. 8. There is one alone, and there is not a second (a covetous man is a singular foole, he hath scarce his fellow, and wherein doth his folly appeare? in that though) he hath neither child nor brother: (none that he can assure himselfe shall be his heire) yet is there no end of all his labour, neither is his eye satisfied with riches, neither saith he, For whom doe I labour and bereave my soule of good? this is also vanity, yea it is a sore travell. The Text is so plaine and to purpose, that I shall not need to comment upon it.*

Take

Use 3.

Take we notice that the want of good things is not simply in it selfe an evill thing, for if so, the Lord would never suffer any of his to fall into want; and yet these are those that usually in this life are in greatest want of these outward things, whenas the wicked for the most part enjoy them in farre greater abundance, we see it here in Gods dealing with *Job*, who was stript of all, and yet such an one of whom God gives this testimony, *viz.* that there was none like him in the earth; *a perfect and an upright man, one that feared God and eschewed evill*, Chap. 1. 8. and it was not his case alone, for, for the most part they are the * poore of this world that are the chosen of God, a great * Jam. 2. 5. comfort therefore it may be to the godly poore in time of the greatest want, that for all this the Lord loves them neverthelesse; and that want is not evill, but good for them, otherwise it should not be their portion, for the Lord doth not withhold good things from them, because he could not betraie them on them: but because he sees they are not good for them, but that the want of them is better; yea, best for them, and this are they to be assured of, and to rest satisfied with, for these outward things the Lord often gives them to the wicked in wrath, and withholdeth them from his in love.

But hath not the Lord promised that there shall be *no want to them that feare him*, *Psal. 34. 9.* and that *no good thing will he withhold from them that walk uprightly*? *Psal. 84. 11.* Object.

There shall be no want to such, *i.e.* of any good thing, *Psal. 34. 10.* Resp. 1. so that thou being such an one to whom the Promise is made, if any thing be wanting to thee, thou maist be sure it is not good for thee, and then better that thou dost want it, then if thou didst enjoy it: what wise man will complaine of that want which if he had would prove more hurtfull then gainfull to him?

No good thing will God withhold, &c. and therefore not wants, which to them are also good things, as doth appeare in these respects, *viz.* 2.
Wants good to the Godly, and how.

For the present: because the lesse thou hast, the lesse hast thou to give an account of; Poverty is a light burden, and a great advantage to us in the way to Heaven; whereas the wealthy are so * laden with * Hab. 2. 6. thick clay, and so shackled with fetters of silver, and chaines of gold, that they come on heavily and staggeringly, and oft-times fall short; * the cares of this world, and the deceitfulness of riches are heavie * Math. 13. 22. clogs at mens heeles, which make many that they cannot once stirre,

* Matt. 19. 23.

not take one right step in the way to Heaven, hence comes it to passe that it's so * hard for a rich man to enter into the Kingdome of God : *For they that will be rich, (saith the Apostle, 1 Tim. 6. 9.) fall into temptation, and a snare, and into many foolish and hurtfull lusts, which drowne men in destruction and perdition.*

This advantage have the poore over the rich, that their path-way to Heaven lies more plaine, and smooth, and is not beset with so many thornes and briars, they may therefore passe on with a more swift pace. A ship of great burthen, and heaue laden comes with great labour and difficulty, and with much adoe is brought in ; but a light pinnace comes a long swiftly, and is brought in with much ease.

32

For the future : for thy wants doe but make roome for, and make thee fit for a rich supply : *for the needy shall not alway be forgotten, the expectation of the poore shall not perish for ever, Psal. 9. 18. My God shall supply all your need (saith the Apostle, Phil. 4. 19.) according to his riches in glory by Christ Jesus : if there be in God and in Christ enough (thou thinkest) to satisfie the desires of thy heart, feare not but thou shalt have enough.*

See then how good it is for Gods people (at least sometimes) to be in want, and yet how afraid are the very best of falling into outward wants, as if they thought themselves wiser then God that knowes what is best and fittest for them : sense indeed cannot credit it, but faith must beleue it.

2^d Je 4.

Are not we false into want? (though while we live here we shall never be wholly free, yet have we great abundance over many others) Oh what great cause have we then to bless God, and how carefull should we be to serve this good God * that giveth us all good things richly to enjoy : *When thou hast eaten, and art full (saith Moses) then thou shalt blesse the Lord thy God, for the good land which he hath given thee. Beware that thou forget not the Lord thy God, in not keeping his Commandements, and his judgements, and his statutes which I command thee this day : Deut. 8. 10, 11.*

3.

* Gen. 3. 2. 10.

The more to move us hereto, consider what are we above others? we altogether undeserving creatures, * unworthy of the least of all his mercies, deserve not the crummes that fall from his table, that the Lord then should deale better with us then with others our betters; that he should let them want, and yet let us abound, that he should cut them short, and yet give us our fill; we can give no other reason but Gods meer mercy to us above others,

others, seeing he might have dealt with us in this kind as with others, yea, worse then with any, seeing that there is none, no not the richest and greatest in the world, but might have been as little and low as the poorest and meanest on earth, * *Who hath made thee so* * 1 Cor. 4. 7. differ? hast thou not cause to say with David, *Who am I, O Lord God, and what is my house, that thou hast brought me hitherto?* 2 Sam. 7. 18.

Againe consider, *Where much is given, there will be much required:* Luke 12. 48. this is held but equitable amongst men, and therefore as just with God; whereas God doth more for us then for others, he in justice expects more of us then of others, the more cost the more fruit, others that have not so much as we, have not so much to answer for as we; and the more God hath bestowed upon thee, the greater is thy debt of thankfulness, and the greater thy duty of obedience.

2.

Do we see others in want? Oh how ready should we be to afford them a supply, reach forth our helping hands, and doe for them even as for our selves, considering that as it might have beene, so we know not how soon it may be thus with us; the same argument doth the Apostle use as a motive, *Heb. 13. 3. Remember them that are in bonds as bound with th'm, and them which suffer adversity, as being your selves also in the body;* as if he should say, it stands you in hand to relieve those in want, in regard it may be said to be in some respect a * common case, yea, it might be thy case, put thy selfe therefore into their condition, that is by laying it to heart, as if it were thine owne, and then be hard-hearted and strait-handed if thou canst: but of this now but by the way, and more at large in the next points.

Use 5.

Would we not fall into want? the best preservatives that I can afford you to keep you out of the danger thereof are these, viz.

* RespeSus possibilitatis, licet non certitudinis

Use 6.

Means to keep from want:

I.

Make God thy portion: as did David, *Psal. 119. 57.* and then thou hast enough, as he saith, *Psal. 23. 1. The Lord is my shepherd, I shall not want:* dost thou thinke God (* whose is the world, and the fulnesse thereof) is able to supply thy wants, if then thou dost enjoy this God, how canst thou feare any want? the Lord made himselfe known to Abraham the Pilgrim, even * when he had not a foot of land of his owne to be * *Gen. 17. 1.* not only the Almighty, but also the All-sufficient God, noting God is every way able to doe for his servants; he hath wherewithall to give to all their fill, the word is very * emphaticall, and full of comfort, and Abraham made good use * *Gen. 28. 20.* thereof, as it doth appeare afterwards, for when he was in a great strait.

* Psal. 130. 12.

* Act. 7. 5.

* Gen. 28. 20.

"W compositiū
 ex W relativo,
 et "W suffici-
 entia, & sic
 idem significat
 quod Gr. Αὐ-
 τάρκως, sibi vel
 per se sufficienter.
 Vel (ut alii vo-
 lum) "W de-
 rivatur à "W
 mamma, quia
 nutrit Deus fi-
 lios suos cum
 omnium bono-
 rum affluentia,
 sicut nutrix in-
 fantem à papillis
 lac sugentem.
 * Solus habet
 omnia qui habet
 habentē omnia
 * Ejus avaritia
 totus non sufficit
 orbis.

strait he casts himselfe upon Gods All-sufficiencie, *God* (saith he) *will provide*, *Gen. 22.8.* and *Jehovah-jireh* (God will see to, and provide for his) *ver. 14.* may well be the motto of all true beleevvers, the children of faithfull *Abraham*, * if thou hast God, thou hast more then all things else; for one God will doe thee more good, and stand thee more in stead; then the whole world beside, *David* saw cause why he should rejoyce more in the light of Gods countenance, then the men of the world in the increase of their corne and wine, *Psal. 4. 6. 7.* Get thy heart therefore replenished with him that made the heart, otherwise thou wilt alwayes be in want, not the world, but the God of the world can keepe thee from want, * the whole world is not enough to satisfie the greedy desire of a covetous Cormorant: We reade of *Alexander* the Great (who never left coveting and conquering till he had made himselfe Monarch of the then knowne world, or at least so much thereof as was knowne to or heard of by him) that he wept, because there were no more worlds for him to conquer, and no wonder that the world is not enough, nay, were there many worlds they would prove all too little to satisfie an unsanctified heart, for a circle can never fit or fill a triangle, now we know the forme of the world is circular, and of mans heart triangular, impossible then is it for this to be fill'd with that, it is God only then that in the Trinitie of persons can suite well with, and fill to the full this triangle, mans heart.

2.

* Cant. 2. 16.

Get a right to, and a state in the Lord *Jesus Christ*; * that thou art his, and he is thine; then all that he hath (who is heire of the world) is also thine, so farre forth as it is for thy good; *1 Cor. 3. 21, 22, 23.* All things are yours: Whether *Paul*, or *Apollo*, or *Cephas*, or the world, or life, or death, or things present, or things to come, all are yours, And ye are *Christs*, and *Christ* is Gods. All the good that God hath that is com- petible to creatures is derived through *Christ* to us, he therefore that hath *Christ*, hath such a treasure to enrich him, and such a Magazine of all good things, and that of all sorts to furnish him, that it is im- possible for such an one to come to want; For he that spared not his owne Son (as saith the Apostle, *Rom. 8. 32.*) but delivered him up for us all: how shall he not with him also freely give us all things? if he give us the greater, will he deny us the lesse? if he bestowes *Christ* upon us, who is more worth then all things, then surely will he not with- hold from us any thing which in comparison of him is as nothing, when-

whenas therefore he gives Christ, he gives not a naked Christ, but Christ with all his benefiits, and all his appertinances, *i.e.* all manner of good things, which God gives in over and above the bargain to all true beleevers: so that the having of Christ doth * imply all other things and more, forasmuch as he is farre better to thee then any thing else can be, like as *Elkanah* said to *Hannah*, *1 Sam. 1. 8.* *Am not I better to thee then ten sons?* to be sure, Christ is better then ten thousand worlds; for not only for his sake dost thou partake of good things, but also in and through him hast thou the sanctified use of all those things; it was not then without cause that that holy Martyr *Lambert* still cried out to the last, *None but Christ, none but Christ*; and that the Apostle *Paul* accounted all things but as dung that so he might win Christ, *Phil. 3. 8.*

* Omne majus
includit in se
minus.

Give to those that are in want: this the men of the world will not beleeve to be a meanes to keep from want, but rather to bring to want, therefore when call'd upon to give reliefe, their answer is, they must see what they shall have themselves, they may give what they have away and want, &c. whenas their atheisticall hearts will not suffer them to beleeve, that to give is the way to have: Give, (saith our Saviour) *and it shall be given unto you, good measure, pressed downe, and shaken together, and running over, shall men give into your bosome: Luk. 6. 38. and Prov. 28. 27. He that giveth unto the poore, shall not lack:* Almes to the poore is like the pouring of a pail of water into a dry pump, that fetcheth up a great deale more; contrariwise, any way to wrong the poore, whereby to enrich our selves, is the ready way to come to want, *Prov. 22. 16. He that oppresseth the poore to increase his riches, and he that giveth to the rich, shall surely come to want.* Yea, it is said, that he that with-holdeth more then is meet shall surely come to want.

35

Walke close with God in the way of holy obedience: All Gods Promises are conditionall; yea, of these outward good things hath he promised abundance, but it is upon the condition of obedience, as doth appeare plainly, *Isai. 1. 19. Exod. 23. 25, 26. Psal. 84. 11. and largely Levit. 26. 3, 4, 5, 6. Deut. 7. 12, 13, 14, 15. and particularly Deut. 28. 1-14.* be not we then wanting in duty to God, and God will not be wanting in any good thing to us, and how can we looke that God should make good his Promises if we look not at all to our performances? we make them voide whenas we keep not the con-

4.

Pfal. 37. 25.

dition: if thou beest a true servant of God, doe not thinke him to be so hard a master, as to suffer any of his household to want, it is more then ever was heard of or knowne. Walke before God then, and be upright, and trust God to provide for thee, follow God in his way, and then art thou in a faire way to have a supply of all things, *Seeke first (i.e. in the first place as the chiefest thing) the Kingdome of God, and the righteousness thereof, and all these things shall be added unto you. Matth. 6. 33.* I end this with what the Apostle saith *1 Thess. 4. 12. Walke honestly, &c. that ye may have lack of nothing.*

5.

Lastly, Get true contentednesse of minde: a contented minde (we say) is worth all, and indeed so it is, for it will make a supply to all thy wants, a little with contentment is enough, that will make us even in povertie say * as *Hephestion to Alexander, As I had nothing, so I wanted nothing; whenas enough without contentment will be too little, this appears in * Abab, who though he was King of Israel, yet (as if a Kingdome had been too little) he was not contented, except he might have to himselfe poore Naboth's vineyard, and the same * Alexander, who hearing of the great riches of India, divided all his Kingdome of Macedonia forthwith among his Captaines and souldiers (so little content took he in a Kingdome) saying he preferred the riches of India (hoped for) before all his father Philip left him in Macedonia; * so that riches and poverty are more in the heart then in the hand, he is wealthy that is contented with a little, and he is poore that is in want with abundance: Every body wants many things, but there is one thing we all want, which if we had more of, we should want nothing, and that is true contentednesse; which only with Godlinesse is great gaine, that rests well enough satisfied onely with the meere necessities of life: if therefore we would have enough of the world, let us labour for more of this grace, and to attaine to so great a measure thereof as to say with the Apostle *Phil. 4. 11, 12. Not that I speake in respect of want, for I have learned in whatsoever state I am therewith to be content: I know both how to be abased, and I know how to abound, every where, and in all things I am instructed, both to be full, and to be hungry, both to abound, and to suffer need, &c.* If in thy wants thou canst learne to be content, thou hast that then which is better then that thou wantest; and the more to move hereto consider of these things:*

Thou hast (that hast least) farre more then thou canst deserve;

alas

* Itiner. Scr.
pa. 455.

* 1 Ki. 21. 4.

* Plut. Apoph.
Regum.* Dr. Hall con-
templ. 7. part.

1 Tim. 6. 8.

Consider.

1.

alas should God deale with us according to our deserts, we should not be worth the least mite, when therefore thou art ready to complaine of want, compare but thy receits with thy deserts, and then thou wilt thinke thou hast enough and speed'it wondrous well, for even the worst condition out of Hell deserves contentednesse.

Thou hast much more then many others; look not upward with an ambitious eye to those above thee, but with an humble heart downward to those beneath thee, envie not what others have, but lay to heart what others want, and then reflect upon thy selfe, and see if thou hast not cause to blesse God for what thou hast: doth not God deale better with thee then with thy betters, and canst thou then find fault?

2.

3.

Thou hast that which is fittest for thee: whatsoever thou hast be it little or much, thou ought'st to beleve to be best for thee, and not that which thou thinkest to be enough, but that which God knowes to be enough for thee must thou be contented with; would it not be accounted folly and childishnesse, for a little man and of small stature to weare apparell though gay and gorgeous of the greatest and largest size, should he not rather desire that that is fittest for him, though more plaine and meane? if the child be discontented because it may not weare his fathers bootes, or if it cry for the greatest spoone, whenas it hath another that is fitter, is it not for want of wit? so doth it appeare that we have not the use (at least) of sanctified reason, whenas we rest not contented with those things that are fittest for us, or as if we thought our selves wiser then God, that we were best able to judge of the fitnesse; so that all these things seriously considered, where is there any cause of discontent but in our selves? wouldst thou then be contented with a little? get thy mind to thinke, and thy heart to beleve that thou hast enough, and then wilt thou not feare any want, fit thy mind to thy measure, and not thy measure to thy mind; for that will never be, while the world stands, for the mind of man is of larger compasse then the whole world; what can more be said concerning this, either to arme us against want, or to comfort us in want? I have been so over-large in this point, that I must be more brieve in what followes; the second point is this, *viz.*

It is our duty to see to, that is, provide for those that are in want: We are to afford help and reliefe to those that are in misery and distresse. Had not Job thought this to be his duty, wherefore did he with, if he

Doff. 2.

Woe.

Reliefe of the
poore,
1 Commanded.

Were wanting herein, so great a curse to light upon him as *ver. 32.*

This is commanded by Precept: these few places of Scripture in stead of many more doe sufficiently prove it, see what is given in charge (and so what we are bound to in dutie) *Lev. 25. 35. Dent. 15. 7-11. Isai. 58. 7. Matth. 5. 42. Rom. 12. 13. 2 Cor. 8. 7.* by grace, there the Apostle meanes almes-giving, as doth plainly appeare in the fore-going verses, and this he calleth the grace of God, as *ver. 1.* because * it is God that worketh in us as in other things, so in this thing both to will and to doe of his good pleasure: and it is not enough (you see there) to have something of this grace, but it is expected and required that we abound therein.

* *Phil. 2. 13.*

2 Commanded.

It is also highly commended in practice, the Saints of God in all ages have been much honoured for this their freeness and forwardness in relieving of their poore brethren: the contribution made by the Macedonians for the poore Saints at Jerusalem is upon record, *Rom. 15. 26.* and againe are the same Christians highly commended for the same thing, *2 Cor. 8. 1. &c.* the Apostle there doth beare them witnesse how that when they themselves were in an afflicted condition and at a poore stay, so that they seemed rather themselves to want reliefe, then to be able to give reliefe, yet even then they abounded in their liberalitie, and that they had gathered so much that the Apostle was loth to receive it of them, he seeing it was beyond their power, in so much that they prayed him with much entreaty to accept thereof, and to distribute it among the Saints that were in want. The *Philippians* also above all other Churches next to those of Macedonia had the praise for communicating more then once to the necessities of the Apostle, for he speaks it to their commendation, that since he departed from Macedonia, no other Church beside theirs had sent him a supply, which he was glad of, not so much for his owne benefit, as for their gaine, which should be great in the day of account, *Phil. 4. 14-18.* the care also that the Christians had of the poore in the time of the Apostles is spoken of *Act. 11. 29, 30.* they sold their lands and goods rather then they would suffer their poore brethren to want, *Chap. 2. 45.* and there were godly and discreet officers (that should not be ciphers) elected by the Church, and appointed by the Apostles purposely to oversee and look after those that were in want and stood in need of reliefe, *Chap. 6. 3, 5.* I shall not need speake of particular persons who are greatly renowned in

Scripture

Scripture for their hospitality and almes-deeds, as *Abraham, Lot, David, Cornelius* (of whose almes there was in the presence of God a memorandum made *Acts 10.31.*) *Darcas*, (whose good workes and almes-deeds were to be seen and shewed, when she her self was not, the poore could not tell how with patience to take her death, she had done so much for them all the time of her life, *Act. 9. 36, 39.*) and many more of no small note whom I must passe over in silence; yea, it is worth the observing how that our Saviour himselfe, though he was relieved by others, yet even out of that would he ordinarily give a portion to the * poore, giving us thereby to understand that even * *Joh. 13. 29.* the poore themselves should pay collection, that is, part with somewhat (though the lesse) to those that are in greater need then themselves are. And we are to afford reliefe to those that are in need for these reasons: because it is *bonum, iustum, & honestum*; it is a thing good, right, and honest so to doe, as will thus appeare:

First, To give almes is to doe good, *Gal. 6. 10.* As we have opportunity *Reas. 1.* let us doe good to all men (saith the Apostle) especially to them that are of the household of faith: and verse 6. it appeares what good he meanes, even the communicating of good things, in which well-doing we must abound, and not waxe weary, *ver. 9.* and *Heb. 13. 16.* To doe good, and to communicate, forget not (saith that Authour): wee must be free and forward to distribute good things, for this is to doe good, and therefore is it our duty, for * we must cleave to and follow * *Rom. 12. 9.* that that is good; and this is good, and that in sundry respects, good both for giver and receivers, good both for our selves, ours, and others.

- | | | |
|-----------------------------|--|---|
| <p>Good for others:</p> | <p>1. In that hereby they receive good, for their bowels are refreshed; as the Apostle saith the Saints were by <i>Philemon</i>, <i>ver. 7.</i></p> <p>2. In that hereby they doe good, (if they have any goodnesse at all in them,) <i>viz.</i> blesse us, and blesse God for us.</p> <p>3. For the present: for <i>Prov. 28. 27.</i> He that giveth to the poore shall not lack, and <i>Psal. 41. 1, 2.</i> Him that considereth the poore, the Lord will preserve and keep alive, and he shall be blessed upon the earth, &c.</p> | <p>To give Almes good in divers respects: <i>viz.</i></p> |
| <p>Good for our selves:</p> | <p>1. For the future: for by this meanes thou maist provide</p> | <p>I.</p> <p>2.</p> |

provide well for eternitie; so the Apostle gives in charge concerning rich men, that they doe good, yea, that they be rich in good works, viz. to distribute and communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternall life; 1 Tim. 6. 18, 19. so that not so much to lay up, as to lay out is the best way to provide for afterwards, therefore doth our Saviour give us that good counsell, Luke 16. 9. from the example of the unjust steward, who was so wise for himselfe whilst he was in office, as that by the liberall giving away of his masters goods, he might be well provided for after wards, when he had nothing left him; And I say unto you, (saith our Saviour) *Make to your selves friends of the Mammon of unrighteousnesse, that when ye faile, they may receive you into everlasting habitations. For if ye have not been faithfull in the unrighteous Mammon, who will commit to your trust the true riches?* ver. 11. q.d. If ye be untrusty in disposing (according to the will of God) these temporall goods, how can ye expect that he should bestow upon you everlasting happinesse? and Chap. 12. 33. *Sell that ye have, and give almes,* q.d. at no hand let the poore want what shift soever ye make, rather sell, then want to give; *Provide your selves bags, which waxe not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth:* so that to disburse to the poore on earth (in conscience and obedience to God) is before hand to provide a rich treasure in heaven, and who that beleeves this would not thinke himselfe happy in such an exchange? is not this the best alchimy to turne earth into Heaven? is not this a good bargaine to part with * vaine and uncertaine things, to partake of reall and durable riches? beleeve it, this is the best improvement, and the most that can be made of these things: whereupon a worthy Father thus exhorts, * *Si vis esse mercator optimus, fenerator egregius, da, quod non potes retinere, ut recipias quod non poteris amittere, da modicum, ut recipias centuplum, da temporalem possessionem, ut consequaris hereditatem eternam:* Wouldst thou be a good merchant, a great usurer, give, that thou canst not keepe, that thou maist receive that thou shalt not loose; give (though but) little that thou maist receive a hundred fold; give thy earthly goods, that thou maist obtaine eternall life: contrarywise, if thou shewest no mercy here, expect not to find mercy hereafter; For he shall have judge-

* Eccl. 1. 2.

* 1 Tim. 6. 17.

* Aug. in Ep.

mens without mercy, that hath showed no mercy. Jam. 2. 13. and who so stoppeth his eares at the cry of the poore, he also shall cry himselfe, but shall not be heard. Prov. 21. 13.

Good for ours; this a meanes to make our posterity blessed; *Psal.* 37. 26. it is the property of a righteous man to be ever mercifull and lending, and it is said of such an one that *his seed is blessed* (and that is no small blessing) though then thou hast given much, and as yet hast received but little, doe not give over, and thinke all is lost, for if thou shouldst never live to enjoy the crop in this life, there is the more behind for thy children after thee, and how can we possibly provide better for them, then to lay up in store Gods blessing for them: and that by our meanes they should come to be heires thereof; the good provision therefore that we should make for our children consists not so much in laying up, as in laying out; * the more children thou hast at home, the more must thou not hoard up for them, but the more must thou give to the poore; a strange paradox to the men of the world, they will never beleve it, but the faith of a Christian will perswade him to greater matters then this.

3.

* *Quo plures domi sunt tibi liberi, eo plus tibi non recordandum, sed erogandum est. Cyprian. de elemos.*

Reas. 2.

We must give reliefe to those that are in want, because it is but just and right we should so doe, and so much as we are wanting in matter of justice, and faile in point of equity, we fall short of our duty, for *That which is altogether just shalt thou follow, that thou maist live, and inheris the land which the Lord thy God giveth thee. Deut. 16. 20.* and that it is so, may appeare, *Prov. 3. 27. Withhold not good from them to whom it is due, when it is in the power of thine hand to doe it: observe, it is their due from us, therefore our debt to them, and we must not deferre payment of this debt. Say not unto thy neighbour, Goe and come againe, and to morrow I will give, when thou hast it by thee. ver. 28.* the poore have some * right to rich mens goods in point of equity, and according to the rule of charitie; though therefore they may be cast or nonsuited at the Common law of man, yet may they sue us in the Court of Conscience, and have judgement against us at Gods tribunall seat of justice, *Beware (saith the Lord) that there be not a thought in thy wicked heart, &c. and thine eye be evil against thy poore brother, and thou givest him nought, and he cry unto the Lord against thee, and it be sin unto thee. Deut. 15. 9.*

* *Imo charitativa, licet non proprietaria.*

The Hebrew Rabbines, and the Jewes at this day call almes *חֲסִידוּת* Righteousnesse, not only because they ought to be of goods rightly

* To whom
we may say ac-
cording to
their owne
Translation,
Matt. 6. 1. At-
tendite, ne ju-
sticiam vestram
faciat; Take
heed you make
not your your
justification.
Ligbtfoot.
Miscell.
* Luke 16. 3.
* 1 Cor. 4. 1.
Reas. 3.

got, but also because it is but just and right that they should be given; and not because they make Righteous (as the * Papists would make us beleeve, who make this to be a chiefe one of their many meritori-
ous works) and the wealth of this world is by our Saviour called un-
righteous Mammon, Luke 16. 11. and so indeed it is, when unjustly
withheld as well as when not rightly got; so that contrary to right
and reason, to hold fast that we ought to part with, turns even well-
gotten goods into the Mammon of unrighteousnesse; and why is it a
matter of justice to give almes? because we are not the absolute
owners, but only the * stewards of Gods gifts, now it is * required of
a steward that he be found faithful as well in his disbursements as in
his receipts, not to engrosse all to himselfe, but to take only his allow-
ance, and to lay out to every one according to the mind and will of
his Lord and Master.

We are to relieve the distressed of our poore brethren, because it is
a part of honestie, and therefore our dutie, *Provide things honest* (saith
the Apostle) *in the sight of all men*, Rom. 12. 17. and Phil. 4. 8, 9. *What-
soever things are true, honest, just, pure, lovely, of good report, if there be
in them any vertue or praise we should thinke on such things, and what
no more? Those things* (saith he) *which ye have both learned and recei-
ved, and heard and seen in me, doe we cannot approve our selves ho-
nest men in the sight of God; if we be altogether wanting in this du-
ty toward man, for workes of mercy are workes of piety, so far forth
considered as commanded of God, and done in conscience and obedi-
ence to God; if man only call'd for reliefe at our hands, we might be
held excused before God, but whenas God requires it, it must be done
for Gods sake, conscience stands bound in this case, this is one halfe of
the royall law, * Thou shalt love thy neighbour as thy selfe: and how doe
we love him, if we be hard-hearted towards him? Who so hath this
Worlds good, and seeth his brother hath need, and shutteth up his bowels of
compassion from him; how dwelleth the love of God in him? 1 Joh. 3. 17.
To give almes is a religious worke, for it is an evangelicall sacrifice.
Heb. 13. 16. *To doe good, and to communicate, forget not, for with such
sacrifices God is well-pleased: if therefore thou would'st please God,
thou must see that amongst the rest of thy sacrifices, this be not wan-
ting.**

Hence then may be reprov'd two sorts of people, of the which in
these dayes are most men, viz.

That

*Qui pauperi
e elemosynam
dat, Deo suavi-
tatis odorem sa-
crificat. Cypri.*

Use 1.

That doe not account it their duty ; they think it to be a thing arbitrary, and not necessary, they may doe well in giving reliefe, and they may let it alone, and not doe amisse ; who shall compell them to give away what is their own ? even he requires it of thee, to whom thou owest thy selfe and all thou hast ; they thinke they ought to get and lay up all they can, but doe not account it their dutie as well to lay out, and doe therewithall all the good they can ; hence comes it to passe that men in this thing are at the best so indifferent, for they thinke they are free, and not bound hereto by duty, and hence it is that the superfluitie of mens goods, which is the portion of the poore, is lavisht out and wasted in profuse and vaine expences, yea, in the maintenance of base and sinfull lusts, for by that time pride, gluttony, drunkennesse, voluptuousnesse, and all manner of excess and riot have had their share, there is scarce a farthing left for the poore, nay (it may be) a great deale is set on the score, and much more then is their owne spent in these things ; oh that such would but consider what an account will they be able to give in, that are in so great arrears with God, when the judgement is set, and the bookes opened, wherein all the particular passages of their whole life shall be reviewed, and there will it be found, and brought forth against them : *Memorandum*, At such a time by such an one were so many pounds laid out (cost needlesse) in bravery of apparell, rich attire, and phantasticall fashions, and so much more at another time, and so from time to time the like : whenas so many poore creatures at the same time had not a good ragge to cover them. *Item*, such vast summes of money lavisht out without any measure in feasts and banquettings, whenas the poore that were ready to perish for hunger would have been glad of the scraps and fragments, that were given to their hounds and hawkes, * yea, faine would they have been refreshed with the very crummes that fell from their tables. *Item*, such a treasure wasted in needlesse and unnecessary buildings, so many Walkes and Galleries, Turrets and Pyramides, such setting up, pulling downe, transposing, transplacing to make gay houses (which were very mock-beggars) and so much yearly cast away in costly furniture, with which their houses were well-stuff and fill'd, whenas multitudes of poore people were driven to wander about, and had no certaine dwelling place, had no other house then the wide world, no other bed then the hard ground, and no other canopie then the open Heaven. *Item*, so many

1 *Ser.*

Dan. 7. 10.

* Luke 16. 12.

hundreds spent in law-suits for the satisfying of a selfe-will, and as much more in sports and pastimes for the pleasing of a carnall minde, whenas never a poore creature was one penny the better for all this: what answer can such make to these things, will they not then be either speechlesse or selfe-condemned? if men did but beleve this that for the want of this duty they should be called to so strict an account, one would thinke they would not be so wanting therein, but the cause is they account it not a dutie.

2 Sort.

That doe not practise it as their duty: they will peradventure in words acknowledge what they ought to doe in this kind, but little or nothing is done, like as many (especially in these dayes taking the advantage of the times by reason of the present obstruction of justice, and meaning to shew more knavery then honestie) being demanded of those to whom they are endebted such summes of money that have been for a long time due, still confesse th^r debt and acknowledge, it hath been a great while due, and more then time it were paid, but put off still with good words from time to time, and indeed means not to pay at all, if they can possibly shift it, and except they be enforced; thus deale many people with the poore to whom they owe much, but will part with nothing but faire * words at the most, * like *Naphthali*, they give good words, as if the poore as * *Ephraim* could be fed with wind; alas poore creatures their case is to be pittied, it is fit they should be relieved, the Lord help them, God comfort them, it is a work of charity for good people to do: for them, and many such like speeches, which are the expressions onely of a complementall charity, such like *Dives* his dogges, all they can doe is but to lick a poore man with their tongues, or like *Peters* fish that had money in the mouth but not a hand to give it; bare words what are they but wind; and such verball charity what is it but as clouds and wind without raine? it is but of an airy substance, and hath not the solidity scarce of a penny weight, for if all the good words & well-wishings of such were worth but a two pence or three pence, they would by no means part with them, these are those exploded by the Apostle, *Jam. 2. 15, 16. If a brother or sister be naked, and destitute of daily food; And one of you say unto them, Depart in peace, be you warmed and filled: notwithstanding yee give them not those things which are needfull to the body: What doth it profit?*

* Vox & pra-
terea nihil.

* Gen. 49. 21.

* Hof. 12. 1.

Luke 16. 21.

Matt. 17. 27.

2^d 2.

If it be our duty, how carefull, how conscionable should we be to the

the performance of this our duty? The more to move hereto consider,

God looks for it to be done, we have a word of command to oblige us to the duty (as was shewed in the prooffe of the point) and how can we approve our selves upright in the sight of God, unlesse we have * respect to all his Commandements; he hath made us his Almsners, and therefore expects we should

Motive 1.

* Psal. 119. 6.

Give to whom he would have us, viz. to the poore, *Dent. 15. 11.*

1.

As much as he would have us, viz. according to that we have, *2 Cor. 8. 12.*

2.

As often as he would have us, viz. when there is need, *Gal. 6. 10.*

3.

In that manner that he would have us, viz. for conscience sake, in obedience to God, and out of love to our poore brethren.

4.

God looks upon what is done; God knowes our charity, and takes especiall notice of our giving to the poore for his sake, * *I know thy works* (saith Christ to his Church in Thyatira) *and charity, and service, and faith, and patience, &c.* these chiefe things remarkable in her, he is said to know, that is in a speciall manner, with the knowledge of approbation, so to know as richly to reward, this he makes knowne that the least thing that is given (though but * *a cup of cold water*) for his sake, shall not be forgotten, and it is observable that in that place charitie (that is of the right kind that doth appeare in deed, and is soon in service) is * joyned with faith; for without this there is no faith, and so * no pleasing of God, forasmuch as faith is dead, and no faith without works, now to relieve the poore is a principall worke of faith, excellent fruit that doth spring from a lively faith, without which it cannot profit, all which the Apostle doth make to appeare at large, *1 am. 2. 14. &c.*

Motive 2.

* *Rev. 2. 19.*

* *Matt. 10. 41.*

* And the same in *1 The 3. 6.*

* *Heb. 11. 6.*

Now forasmuch as a man may * bestow all his goods to feed the poore, and yet want charity, and so it may profit him nothing, that we may the better discharge our duty herein, let us consider how, or in what manner it is to be done, for that purpose these directions will not be amisse, viz.

* *1 Cor. 13. 3.*

Give justly: i. e. of goods rightly got, otherwise thou givest not that is thine owne to give, and canst thou thinke to do or to get any good by stolne goods? if thou scrapest together earthly goods by wicked and indirect meanes, and afterwards dost give out of these to the poore, if the curse doth leave them, yet will it still haunt thee:

In what manner to give Almses: viz. 1.

* *Cass.*

* Eccl. 11. 1.
* Lucrum ex
injuria
damnum.

2.
* psal. 11.
vet. Tra. fl.

3.
* Luke 6. 31,
34, 35.
Sunt qui pau-
peribus parum
tribuunt, ut am-
plius accipiant,
qua magis ve-
natio est quam
eleemosyna.
Hier. in Ep.
Lact. Inst.
lib. 6, cap. 12.

4.

5.

* *Cast thy bread* (saith Salomon) *upon the waters*; let it be thine owne, and not other mens, for that will be no advantage, but every way * losse to thee.

Give wisely: the good man considers * wisely of the poore, now wisdom herein must be seen both in respect of the giver, it must be according to his ability, as *Act. 11. 29.* and of the receivers, it must be according to their necessity, as *Act. 4. 35.*

Give sincerely: *He that giveth* (saith the Apostle, *Rom. 12. 8.*) *let him doe it with simplicitie*; i. e. with singleness of heart, looking for no reward at the hands of man, for * *If ye love them which love you* (saith our Saviour) *what thanke have ye?* for sinners also love those that love them. And if ye doe good to them which doe good to you, what thanke have ye? for sinners doe even the same. And if ye lend to them of whom ye hope to receive, what thanke have ye? for sinners also lend to sinners, to receive as much againe. But love ye your enemies, and doe good, and lend, hoping for nothing againe: and your reward shall be great. *Tenendum est omnimodo ut ab officio misericordiae spes recipiendi absit omnino.* This must be held for certaine, that in the works of mercy there must not be so much as any hope of requitall, that is, from those to whom we shew mercy: we must not then be double minded, but sincere hearted in that worke.

Give liberally: for Almes must be a matter of bounty, and not of covetousnesse, 2 *Cor. 9. 5.* it is as seed that must be scattered abroad with a free and full hand, *ver. 6. 9.* who so bad a husband as to sow his ground to halves, because he will spare his seed? what wise man will keep in his goods, and let his chiefest commodities lie dead by him in his ware-house whenas trading is quick, and not rather bring forth still as long as there is any, that so by traffique he may at length have a rich returne?

Give willingly: otherwise all thou dost in this kind is nothing worth, be it more or lesse that thou partest with, God looks it should be with heart and good will, or not at all; *Every man according as he purposeth in his heart. so let him give* (saith the Apostle) *not grudgingly, or of necessity: for God loveth a cheerefull giver.* 2 *Cor. 9. 7.* He gives well that gives willingly, what therefore is wanting in thy hand supply with thy heart, though a bargain is valued by the worth of the thing bought, yet a gift is by the minde of the giver: hence comes it that Almes is not only called *beneficence*, that signifies well-doing,

doing, but also a *benevolence* that signifies well-willing, for that cannot be done well, that proceeds not from good will.

Give conscionably : that is, meereley for conscience sake, chiefly in obedience to God, and out of our duty we owe to him who requires this at our hands ; and not for by-ends and base respects, not out of vain-glory, or for the praise of men, for if so, we loose our reward. *Take heed that ye doe not your almes before men to be seene of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine almes doe not sound a trumpet before thee, &c. Matt. 6. 1, 2.* see more of this in the following verses: Whereupon Chrysostome in his Comment upon that place saies thus, That almes is not rejected of God, that is seene of men, but that which is done for that end that it might be seene.

Non est ingrata Deo que visum fuerit ab hominibus elemosyna, sed que ideo facta est, ut visa sit.

Now that we have understood that it is our duty to relieve those that are in want, and in what manner this is to be done. In the last place (that we may have no excuse to shift it off) we are to consider the persons to be relieved, who those are that we are to see to and provide for, and this brings in the third point, which is this,

We are not to suffer any to perish in extreme need for want of necessary relieve : So that this grace of charitie seemes to be universall, it is to be not only in all, but also to be extended towards all, it hath an object of a large extent, it will not be straitned in too narrow a compasse, for it knowes almost no bounds, it is not a scanty grace, no nor partiall, but free-hearted to any, open-handed to all.

Doct. 3.

What all? some are rather to be punished then relieved, so altogether undeserving, that it is no charity at all to do any thing for them, and we might be thought rather to offend if we should give any relieve to such as are vile and prophane wretches, for what doe we in so doing but maintaine them in their vicious course of life?

Object.

Qui largiuntur indignis bona, malos roborant materia vitiorum suppeditata.

Answ.

We are bound to afford helpe or relieve to all or any, only thus farre, viz. in these two respects:

In case of extreme necessity; if they be such as are altogether disabled from doing any thing for themselves, if no way or meanes be left them, but that without help they must needs unavoidably perish, then are we bound to doe for them; so farre forth as they are shiftlesse and helpless of themselves, we must put to our helping hand, in such a case we must not respect the person but his condition, *If I have seen (saith Job) any perish for want of clothing, or any poore without*

E

covering;

1.

* Qui perituro
succurrere po-
test, si non suc-
curretis, eum
occidit. Laſt.
Inſt. li. 6. ca. 11.

2.

* Distinguentū
eſt de pauper-
is de ſell. vel ex
cauſa neceſſi-
tate, vel ex
propria volun-
tate. Tho. A-
quin,

covering; none ſo wicked or wretched, that we may ſuffer to periſh for want of neceſſary reliefe; * He that ſees one in extreme need, and may but will not relieve him, is guilty of his death.

So farre forth as it is a work of mercy: for ſome there are in great need, and yet no deed of charity to relieve them, forasmuch as they are not impotent but impudent poore, their poverty is voluntary and not neceſſary, they are indeed poore, but it is through their owne choice, they are ſuch becauſe they will be ſuch; they wiſfully remaine in a needy condition, they have taſted the ſweetneſſe of the ſweat of other mens browes, and therefore they care not ſo long as they know they ſhall be provided for, and they will not doe for themſelves what they may, for they might doe otherwiſe if they would; in ſuch a caſe ſurely (at leaſt ſo farre forth) a man is not bound to relieve them, though they be in ſome great need; concerning ſuch the Apoſtle doth give order which is ſo be obſerved, viz. That if any man will not worke, neither ſhould he eat. For we heare (ſaith he) that there are ſome which walke among you diſorderly, working not at all, but are buſie-bodies. Now them that are ſuch, we command, and exhort by our Lord Jeſus Chriſt, that with quietneſſe they worke, and eat their own bread. 2 Theſſ. 3. 10, 11, 12.

So that (theſe things conſidered) it doth appeare that in caſe of inevitable neceſſitie, we are (as a work of meer mercy) to afford reliefe to any, and that this is our duty may be proved *Marth. 5. 42. Give to him that asketh thee: and from him thou wilt borrow of thee, turne not thou away*: it is indefinitely ſpoken, him, whoſoever he be, without exception or exemption, for in ſuch caſes before given, there muſt be no partiality, or reſpect of perſons, and therefore this him *S. Luke* expreſſly ſhewes to be every man, *Chap. 6. ver. 30.* and in the ſame ſcope ſpeakes the Apoſtle, *Gal. 6. 10. As we have opportunity, let us doe good unto all men*: that is, ſo farre forth as there is occaſion given, and their need requiring. Eſpecially unto them who are of the houſhold of faith; we are indeed to doe moſt for them that are beſt, but yet ſo farre forth as there is neceſſity, we muſt doe good to all, or any; and this our Saviour doth make plaine to us in his Parable *Luk. 10. 30-37.* where the diſtreſſed Jew was relieved by the good Samaritan, who caſually, or occaſionally lighted upon him by the way, and though he was a ſtranger, yet in this caſe he accounted him to be his neighbour, whom he was bound to, to doe for; hereby are we given to underſtand, that every one in ſuch a caſe is a mans neighbour, not only his kindred and

acquaintance,

acquaintance; but whomsoever he hath to doe withall, or that any way stands in need of help, in case of extremity the very Samaritans must help the Jew; Every object of misery must we readily embrace that we meet with to shew mercy to; whether it be friend or foe, Jew or Gentile, Christian or Pagan: Add to the performance of this duty we are bound in divers respects:

In case of humanity; because we are men, and therefore fellow-creatures, we are all of the same flesh and blood, and were at first made of the selfe same lump of clay; *He hath made of one blood all nations of men, Act. 17. 26.* we are all by creation the children of one and the same father, *Mal. 2. 10.* and therefore are fellow-brethren, and should we not doe then one for another? we should degenerate from men, yea even from the brut beasts, if we should not shew pitty to those of our owne kind; the irrational creatures howsoever many times are fierce and furious one kind against another, yet, in time of misery by the dictate of common sense will be helpfull and serviceable to those of their own kind; in case of extreme necessity we are required to relieve the brut beasts, *Deut. 22. 4.* and how much more is one man better then all they? this argument much moved *Job* to stoop to the meanest of those that did belong to him. He did not despise the case of his man or maid-servant, *ver. 13.* for saith he, *Did not he that made me in the wombe, make him? and did not one fashion us in the wombe? ver. 15.*

In point of equity; because we must do as we would be done by; this the golden rule both of Law and Gospel, given by our Saviour, *Math. 7. 12.* this comes close home to the conscience, and is to all men so cleare and convincing, that none can gain-say or finde fault with it; and in this particular we must consider the distressed condition of other men, as if it were our owne, *Remember them that are in bonds as bound with them, and them which suffer adversity, as being your selves also in the body,* *Heb. 13. 3.* in our serious sad thoughts put our selves into their case, and our own consciences can not but then convince us, that if we were in such extremity or necessity, we would not that others should deny us reliefe, by reason of any exceptions that might be taken against our persons; but we would have it how ever, and not be said nay, because in extreme need; and if so, then by the aforesaid rule is it our duty to doe for others, as we would be done by ourselves.

Reas. 3.

In regard of Gods Example; (which is altogether without exception) he is herein impartiall and no respecter of persons, for he distributes these common good things freely to all, or any, according to the need or necessity of his creature as in his wisdom he sees best, which he chiefly hath respect to; herein he dealeth with men most commonly according to their needinesse, and not alwaies according to their goodnesse, hereby teaching us to doe the like, therefore is this his example propounded for our imitation, we must shew our selves herein to be the children of God, in being like our heavenly Father, who doth good to all, even to his enemies; he causeth the sunne to shine, and the raine to fall upon the evill as well as the good, and the unjust as well as the just; and if we now shew favour only to those of our owne kin, what singular thing doe we? but if to any in case of necessity, then do we attaine to a higher degre in well-doing then do others; and it must be our emulation to endeavour the perfection of goodnesse in all things, *Matth. 5. 43-48.*

4.

*Pessimus hominum kater unus
bras quidam
ceu vestigia
quedam creatura.*

In respect of Gods Image, some part of which is to be seen in all mankind, even in the worst of men, though much ruinated and defaced, yet is it not wholly extinguished or extirpated, every man as a man sets forth the handy-work of God, and therefore in this regard favour is to be afforded to every one, if not for the mans sake, yet for Gods sake whose creature he is, and whose image he beares; the picture of a King (though but rudely set forth) is to be respected in regard of the person whom it represents, and the base usage of it (especially if through contempt) reflects upon the person, and tends to the dishonour of him whose picture it is; so * *If any man say I love God, and hateth his brother, he is a lyar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? &c.* as we deal with men in this kind, the Lord accounts as done to him, forasmuch as man as made of God is the visible image of the invisible God.

* 1 Joh. 4. 10.

U^se 1.

Hence then are to be reprov'd those that when they are call'd upon for reliefe (when they have nothing else wherewithall to excuse themselves) will cavill and except against the persons to be relieved, if they can but pick any hole or find any fault, or can say any thing (be it true or false) against those that want reliefe, they are glad if they can any way spare their purse, and think all they save this way is clear gain, wonderfull it is to see, with what vaine shifts and frivolous excuses many in these dayes do stop poore mens mouths. The Philoso-

phers

pher tels us of *Antigonus* whom he not without cause doth brand with infamy for his cavelling with a *Cynike*, who asked of the King a talent, his answer was, that it was too much for a *Cynike* to receive; then he begged a penny, that (saith he) is too little for me a King to give*, thus he found an excuse for both, and so by that meanes gave him nothing at all; such like shifts do men make, and strain their wits to find out many more to keep back in their owne hands that, that might benefit the poore; well, though men may be thus put off, yet God will not be so dallied with, *Gal. 6. 7.* know and consider well that God requires of thee to give reliefs in extreme need to any, look to it then as thou wilt answer the contrary at thy perill, it lies upon thee as a duty, how canst thou then be discharged?

Let us learne well that which we of our selves are not so willing as we should be to practise, *viz.* without any evasion or protraction freely embrace every object and occasion for the doing of good, away with these needlesse *quarries*, where? or who? when? or what? how? or why? for wheresoever he be, or whosoever he is, that whensoever stands in need of whatsoever help we can afford, we must howsoever see that he doth not miscarry through our default or neglect, and why? because it is our duty, which (all excuses set apart) we must look to, *viz.* not to suffer any to perish for want of clothing, or any poore to be without covering, we may not then in this thing so much respect any mans person as his * condition, for charity is to look directly into the case and collaterally into the cause; not solely the worth, but chiefly the want of the person is to be regarded.

But such are strangers to me, I know not whence they come, nor whither they go, I never saw their faces before, and I know not therefore what they be, nor whether I should relieve them or no?

Such an one speaks like *Nabal*, *1 Sam. 25. 10, 11.* who proved himself a fool, *ver. 25.* but hear what God saith, *And if thy brother be waxen poore, and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger, or a sojourner, that he may live with thee, Levit. 25. 35.*

Such are unthankfull, and never contented, the more one does for them, the more ingratefull they prove.

The Ingratitude of the poore indeed doth oft-times much coole the charity of the rich, but let not that discourage thee, forasmuch as thou hast a better pay-master, who will see that thou shalt not be the looser; and * this is their fault and not thine, let not therefore their sin

Seneca de Beneficiis lib. 2. cap. 17.

* *Turpissima est ejusmodi cavillatio, invenit quo modo neutrum daret, in denario regem, in talento Cynicum respexit cum posset et denarium tanquam Cynico dare, et talentum tanquam rex. Ib.*

2.

* *Stoe illi sacerdos, five cognatus sit, et affinis, nihil in illo aliud consideres nisi paupertatem: sine distractione omnibus indigentibus simpliciter tribuamus non quærentes cui,*

sed quare deamus. Hier. in Ep.

Object. 1.

Ans.

Object. 2.

Ans.

* *Ingratum est, non mihi fecis injuriam, sed si tibi, necided pi-*



gratias dabo, sed
diligentius, Sen.
de ben. lib. 7.
cap. 32.

of ingratitude cause thee to sin in the not discharging of thy dutie:
Cast thy bread upon the waters (saith *Solomon, Eccles. 11. 1.*) for thou
shalt find it after many dayes; *q.d.* though that thou givest to the poore
may seeme to be cast away, especially if it fall into the hands of
ingratefull persons, so that thou thinkest never to have any thing
again, not so much as thanks, no not one good word for all that thou
dost, yet spare not ever the more; for it is as a venture at sea that shall
certainly come home at last with a rich prize, when as thou dost little
expect it, but had'st quite given it over as lost.

Object. 3.

Such are mine utter enemies, that have done me all the mischief
that possibly they could, and I will serve them in the same kind, shall
I doe any thing for them? no. surely they shall lie and starve, or rot
first before they shall be a penny the better for me, what mine ene-
mies? if they might want and perish I should not be sorry, &c.

Answer.

John. 3. 9, 10.

As thou art a Christian, let not such cursed speeches proceed out
of thy mouth; know that thou must not be wanting in this duty, no
nor in any office of love, no not toward thy enemies, as they are thy
enemies and have wronged thee; I confesse they are otherwise to be
considered as they are Gods enemies, and have dishonoured him, so

* Psal. 139. 21.

21. mist thou indeed * hate them, (but it must be then as God doth, viz.
pitty them in respect of their persons, though abhorre them in regard
of their sins) but considering them as enemies to us, we may not
faile nor fall short in duty towards them; proved,

1.

* Per cibum et
potum, omnia
humanitatis
efficia intelli-
genda.]

* Carbones, ig-
nis concervabun-
tur in caput ejus]
i.e. animus fran-
getur in ira ad
pariem, &c. aut
ex ardore cha-
ritatis beneficiis
emollietur, aut
uretur testimo-
nio conscientie.
Calv.

By precept 2 *Matth. 5. 43, 44.* the Pharisees by their false gloss
had corrupted Gods law, as in many other things so in this, their rule
was this, *Thou shalt love thy neighbour, and hate thine enemy* (this was
pleasing enough to corrupt nature,) they understood by neighbour in
the law to be meant only their friends and acquaintance; But I say
unto you (saith our Saviour) *q.d.* I must learne you another lesson, viz.
Love your enemies, blesse them that curse you; doe good to them that hate
you, and pray for them which despitefully use you, and persecute you; see,
here is love, and offices of love required of us towards our very ene-
mies, both concerning their spirituall as also their outward good.
Rom. 12. 14-20. *Recompence thou man evil for evil, but if thine enemy*
*hunger, * feed him; if he thirst, give him * drinke; for doing so, thou*
shalt beape coales of fire on his head; be not overcome with evil, but over-
come evil with good. *q.d.* doe not as thou art dealt with, but as thou
wouldst be done by, doe not withhold thy hand from doing what
thou

thou canst, for (and not against) thy enemies, for thereby thou shalt so enflame them with thy love, that it shall kindle in them burning charity towards thee, or if they continue still in their malice, they shall be set on fire with the coales of their own conscience, and of the divine justice; if therefore thou dost repay thy enemy evill for evill, thou dost bring a greater evill upon thy selfe; for that was the evill of punishment, but thine is the evill of sin; but if with thy well-doing thou dost over-match the evill that thy enemy hath done thee, how great a victory dost thou obtaine? It is a noble thing to overcome, but more noble to overcome evill, but most of all to overcome evill with good.

Ponam ejum in diem iudicii cum malis, O. 13.

Is laude dignus qui malis provocatus resistit bonus, Id.

By example: wonderfull was the infinite love of God towards us his enemies, in that he received us into his favour, *Rom. 5. 10.* and bestowed on us his son, *1st. 8.* who is more then if he had given us all things beside; what could he possibly have done more for us? Herein is love indeed, not that we loved God (for we being his utter enemies, hated him, and were hated of him,) but that he loved us, and sent his son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another (for there is an infinite distance betwixt God and us, and therefore is the enmity farre greater betwene God and us, then is, or possibly can be, betwene one and another.) *1st. 4. 10, 11.*

2.

Another example of this kind we have, *2 Kin. 6. 21, 22, 23.* the Syrians (enemies to Gods people) came in an hostile manner, and with a malicious minde against the Prophet *Elisha*, but were strangely not only disappointed of their purpose, but also captivated themselves; the King of Israel seeing his enemies to stand at his mercy would have shewed them no mercy, but calls out to slay them; the Prophet is of another minde, and requires them not to be destroyed, but to be relieved and then dismissed, which being done, their hearts were so melted herewith, that they were thereby subdued and overcome for a long while after: many more examples I might produce (were it as needfull as easie) even of heathen men and infidels voide of true saving grace (whose excellency hath consisted in mere morality) yet by the power of restraining grace* (which doth mollifie in great part mans cursed cruell nature) have bene eminent and men of renown for their courtesie and bounty towards their greatest and most malicious enemies; oh how inexcusable shall we be, if such as these shall

**E mollit mores, nec facit esse ferus.*



shall rise up in judgement, and for this thing amongst other things condemne many of those that professe themselves Christians? I confesse, that to relieve our very enemies, and that (in case of necessity) as if they were our very friends is a hard saying (that is, to those in whom is nothing better then corrupt nature) and who can beare it? but is there any to be found that practice it? oh it is so harsh a thing that flesh and blood cannot beare nor brooke it, and no wonder, for (the Apostle saith) *Flesh and blood cannot inheris the Kingdome of God*, 1 Cor. 15. 50. a naturall man, yea, the best of men (as touching the part unregenerate) cannot possibly submit to this, it must be pure grace that must yeeld hereunto, *for the carnall mind is enmity against God, and is not subject to the law of God, nor indeed can be*. Rom. 8. 7.

Objct. 4.

Such are vile and wicked wretches, that deserve not any thing, pity it is they should be suffered, or have any thing at all given them, and what should I relieve these?

Ans.

* Aristot'es
reprehensus a
quodam, quid
elemosynam
dedisset impro-
bo, Non homini
(inquit) dedi,
sed humane for-
ti. Laert. lib. 5.
cap. 7.

Herein must wisdome be seene, we must so give even to the worst of men, that they perish not for want of reliefe, and yet withall make it to appeare, that we doe not countenance nor will maintaine them in their sin; we must support humane nature even in a wicked man; * so the Philosopher excused himselfe saying, he considered not the man, but mankind.

Deu. 32. 13, 14.
Psal. 81. 16.

Again, we must not look altogether to the deserts of the party, for consider, if God should deale with us according to our deserts, what could we expect at his hands? *I am not worthy* (saith that holy Patriarch) *of the least of all the mercies, and all the truth, which thou hast shewed unto thy servants*. Gen. 32. 10. God indeed feeds us to the full with the finest of the wheat, with honey out of the rock, and with the pure bloud of the grape, but we are such altogether undeserving creatures, as unworthy we are of the very refuse, or crummes that fall from us.

Objct. 5.

I have given already to many, and cannot to every one, it will not hold out, what must we ever be giving, and never give over? I have done well for such and such, and there cannot be any more expected of me.

Ans.

* Quod aliqui
do de necessitate
omittendum est,
propter pro divi-

Give a portion to seven, and also to eight, for thou knowest not what evil shall be upon the earth; Eccles. 11. 2. * q. d. thou knowest not how God may deal with thee, or what thou hast, therefore whilst thou art, and whilst thou hast, be still doing good therewith, and that not to a few, but let many, yea any have a part and share therein, observing the cautions

cautions before given, having respect both to thy ability, and their necessitie: See page 25, 26.

These are, though not all, yet most of the chiefe of those many excuses that men make, to shift off their duty in this particular; which (we see) nevertheless will not hold them excused before God; other objections of lesse note are not worth the answering.

What now remaines? but that knowing these things, we should accordingly doe them, for the knowledge of duty without practice avails nothing, be alwayes therefore doing good in this kind to one or other, and for encouragement in this well-doing, let before you the rich recompence of reward; consider what the Apostle saith, 2 Cor. 9. 8, 9, 10. *God is able to make all grace abound toward you, that ye alwayes having sufficiencie in all things may abound to every good work (as it is written, He hath dispersed abroad, he hath given to the poore, his righteousness remaineth for ever.) Now he that minisheth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.*

nd remunerati-
one distribuen-
dum est. Cyp.
ser. de elemos.

Joh. 13. 17.
τιν' ἀρετήν
ποιεῖτε ταύτης.

From the generall, let us descend to a particular; If in case of inevitable necessity, we are to afford reliefe to any, what thinke you then (brethren) of the poore Protestants in Ireland? Oh let us consider their distresse, and let us take notice of our duty, though our eyes have not seen, yet our eares have heard, and that at large; time after time how ill it fares with them; nay have not we our selves been eye-witnesses in great part of their miserie? how many of them in all this time have come to our doores, and presented themselves before us as visible objects of our pittie? let us not turne away our faces, close our eies, stop our eares, and harden our hearts against them; *As we have opportunities* (saith the Apostle) *let us doe good, &c.* Gal. 6. 10. advantages of times, and opportunities of doing good we must catch hold of, and not let slip; and now have we an opportunity put into our hands, there is nothing wanting but a heart, their distresses are powerfull suters, which do cry day and night, and not give us rest, how then can we possibly give them the deniall? The high Court of Parliament in their late * Declaration and Ordinance do lively present their gasping condition unto us, (whose spirit is not moved, whose heart not wounded, whose soul not afflicted?) and in their behalfe do second their sute, and call upon us for a charitable supply of the very necessities of life for them: if then we now sit still, and do nothing, how inexcusable shall we be? tremble to think that any of us should suffer any of them to perish for want of clothing, or to remaine so poor that they should be without covering.

Use 2.

Fronte capilla-
ta post est octa-
va calva.

* This was
preached upon
the occasion of
the second Ordi-
nance of Par-
liament for the
reliefe of Ire-
land, then newly
come out, &c
required by
Ministers in all
places to be
commended to
the people,

Object. 1. They are none of our kindred and acquaintance, farre from us, unknowne to us, therefore are we not bound to doe for them.

Ans.

Are they not men, and are they not in need? then are we bound more to them then to others that are in less need; though nearer to us; nay, but further, are they not of near a kin to us? are they not English Protestants, and so of the same flesh and blood with us; yea, as we professe our selves Christians, so are not they the same. (such as have been brought to this miserable condition for the true Religions sake) and therefore are we brethren, *Mat. 23. 8.* and should not such do one for another? *1 Pet. 3. 8.* as also fellow members, *1 Cor. 12. 27.* and should not have a sympathizing disposition, *ver. 25. 26.* remember what the Apostle saith, *Gal. 6. 10. Let us doe good to all men, but especially to them who are of the household of faith;* which is the multitude of all true believers, dispersed throughout the whole earth, known by the name of the Church Militant, which is called Gods Family or household, *Eph. 2. 19.* now, especiall and more then ordinary care must be had of such as these that are in want, whensoever we heare thereof, and any opportunity seims for that purpose we must afford reliefe.

Object. 2.

But we feare the successes, the supplies formerly sent have (as we have heard) oftentimes missewed, and now may againe fall into their enemies hands, and so do more hurt then good.

Ans.

Omnia eventura jacent in incerto.

All future events of things are uncertain & unknown to us, we must discharge our duty, and leave the successes to God, we must use the means, and then refer all to the good blessing of God; how know we, but that hereby the Lord trieth us; whether we will trust him or not.

Object. 3.

Ans.

We must provide for our selves. And what shall we be altogether and only for our selves? never was it merry world, since so much selfe-love shewed it selfe in the world; the Apostle gives us another lesson which we must learn, *Let no man seek his own* (i.e. not only his own) *but every man another's wealth* (i.e. as well as his own) *1 Cor. 10. 24.* (quite contrary to the Maxime of worldlings, which is, *Every one looks for himselfe*) and another of this kind we have *Phil. 2. 4. Look not every man on his own things, but every man also on the things of others.*

Object. 4.

Ans.

I have done well already for my part, I gave a great deale before for their reliefe, and therefore may well be excused now?

In the morning sow thy seed, and in the evening withhold not thy hands for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good, *Eccles. 11. 6.* it may be, thou art yet to receive the blessing for what thou hast formerly done, or peradventure, now thou

thou maist expect a greater blessing then before ; or what if now to reape the fruit of all? do not therefore slack thy hand, *For whatsoever a man soweth, that shall he also reape. Let us not then be weary in well-doing: for in due season we shall reape, if we faint not.* Gal. 6. 7, 9.

These are hard times, vast expences, great charges and heavie taxes are laid upon us, we are daily call'd upon to disburse for one thing or other, so that we know not what to doe, nor how to live.

Object. 5.

There is a time for all things, a time to lay up, and a time to lay out, these are not gathering but spending times, this is not a time to hoard up, but we must now bring forth out of our store-house all things both old and new: consider what the Lord saith to Baruch by the Prophet Jeremiah, Chap. 45. 4, 5. *The Lord saith thus. Behold, that which I have built, I will breake downe, and that which I have planted, I will plucke up, even this whole land. And seekest thou great things for thy selfe? seeke them not.*

Answ.

I am not able, as I have not wherewithall ; I would, but I cannot.

Object. 6.

Take we heed we doe not disable our selves ; true, neither God nor man require of us impossibilities, to do in this kind above that we are able (yet let me tell you upon extraordinary occasions we are to constraine our selves though something above our ordinary ability, as did those Christians whom the Apostle applauds 1 Cor. 8. 3.) but God and our own conscience knows best, whether this be a reall truth or only a fained excuse ; it is to be feared, most want nothing but a willing mind ; *For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.* 2 Cor. 8. 12. the widows two mites (where there is nothing, or but little) willingly parted with, is more acceptable to God, then all that worldly rich men give out of their abundance, *Mark 12. 42, 43, 44.* what can more be said even by those that desire to cavill, or what can more be spoken to stop the mouthes of such ? I end with a motive or two, which may move our hearts to put to our helping hands to relieve the wants of distressed Ireland.

Answ.

How know we but it may be a means to move the Lord to be mercifull to this land? see what he hath promised, *Isai. 58. 10, 11, 12.* contrariwise, if we cast off all pittie towards them, we may not look that the Lord should have any compassion on us (for nothing is more just with God then to pay sinners home in their own kind) *Psalm 109. 9, 12, 16.* *Amos 6. 6, 7, 8.* see there how the Lord threatens those that have not a fellow-feeling of the miseries of their fellow-brethren.

Motive 1.

* c. 8. Dives would not give Lazarus a crumme of bread, therefore he was himselfe denied a drop of water.

If the Lord provide for them, and not by our meanes, if we draw

back our hand, and follow not close the worke to help forward their deliverance as well as our own, but that the Lord should (through out default) be pleased to take some other course, and bring it about another way, it will not be for our honour, but to our shame as *Mordecai* tels *Ester*, when the people of God were in straits, and she at first seemed loth to put forth her selfe, *If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jewes from another place, but thou and thy fathers house shall be destroyed: And who knoweth, whether thou art come to the kingdome for such a time as this?* Chap. 4. 14. 16. If we altogether hold our hands at this time, there shall at length come deliverance to Gods people some other way, whenas we and ours may perish, and who knowes, but that we may be the kingdome that the Lord will hereby try at this time, & in this thing?

3.

Consider. 1.

* *F. seratur*
Domino, &c.
al verbū dnm.
 Orig.

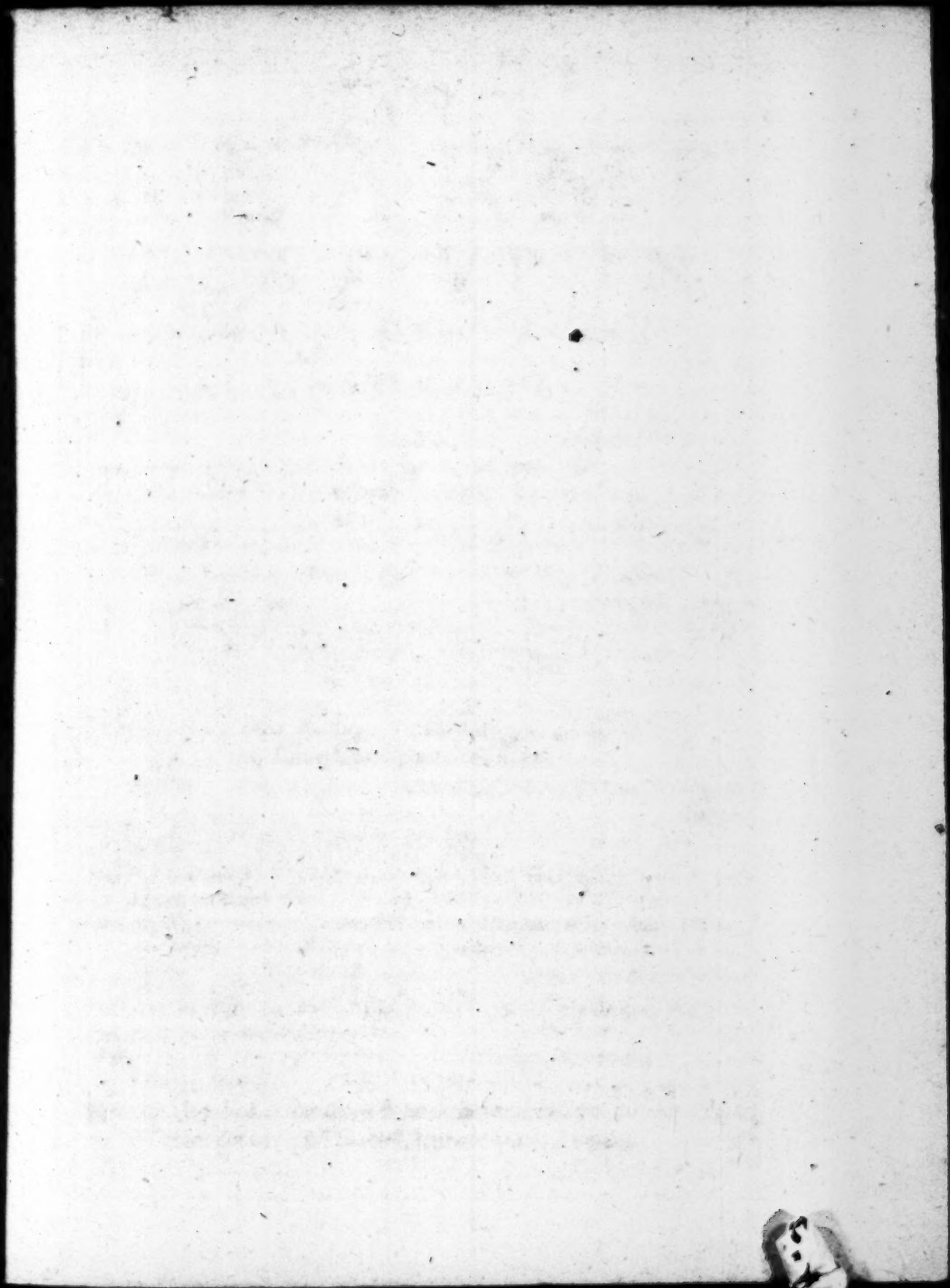
Set before you the rich recompence of reward: consider two things, There will be nothing hereby lost; for whatsoever in this kind thou partest with (be it more or lesse) it is but a loan lent to the Lord, *He that hath pittie on the poore* lendeth (on usury) to the Lord, and that which he hath given, will he pay him again,* Pro. 19. 17. and who may we better trust then God, and what better security can we desire then his word? it is the absolute best course that usurers can possibly take, to make the most and best improvement of their money, thus to put it out to Gods use (oh that they had but faith to beleve it) for he is so rich a pay-master, that the very interest shalbe far greater then the principall, and so sure a pay-master, that he will see thou shalt be sure not to want, *He that giveth unto the poore, shall not lacke,* Prov. 28. 27.

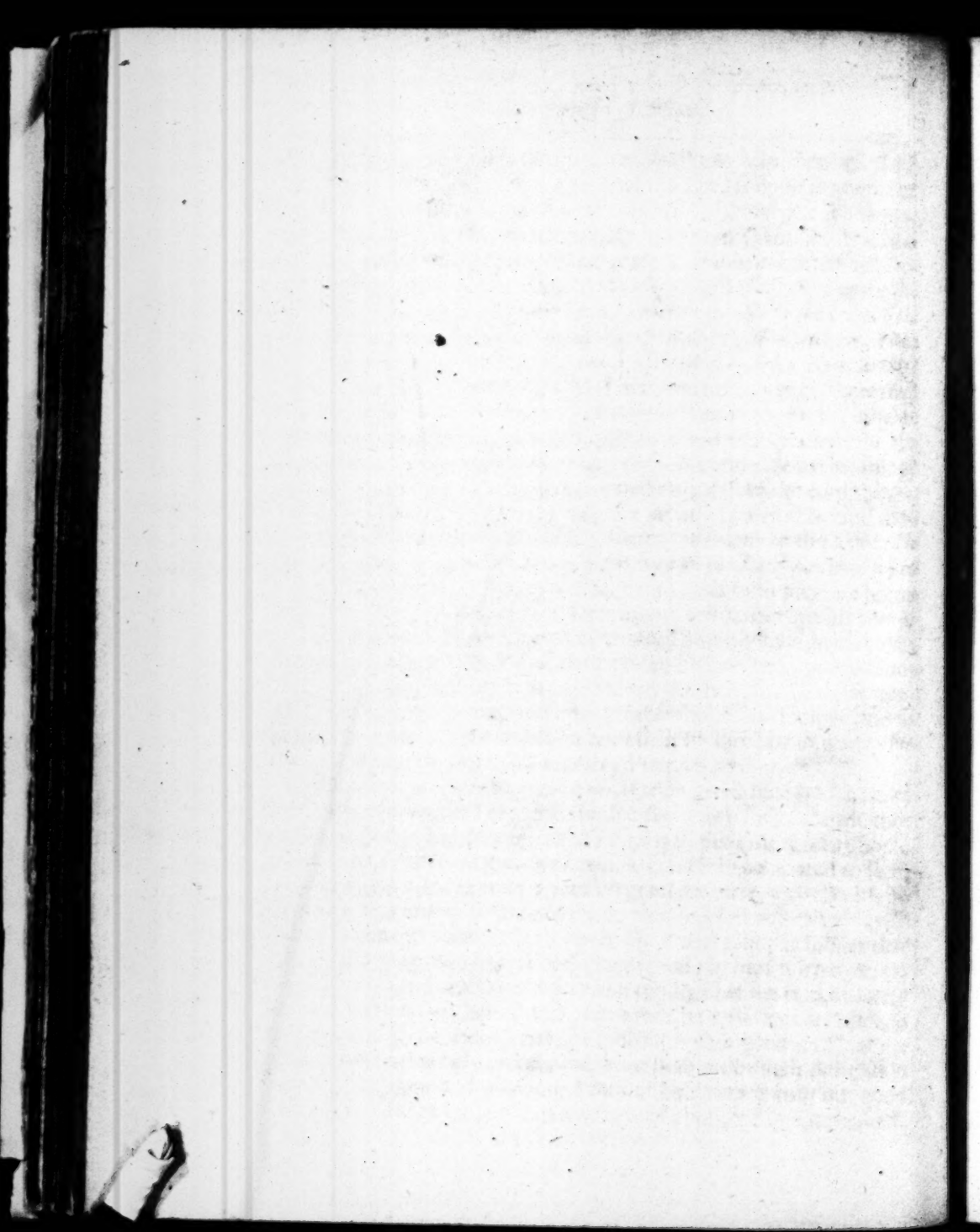
Consider. 2.

Hereby shall we receive great gain; if thou givest out good measure and pressed down, the Lord will see that the return shall be made thee shaken together and running over, *Luk. 6. 38.* this (me thinks) should whet on those that are greedy of gain. Alms is fitly compared to seed, *2 Cor. 9. 6.* and why? because it yeelds a great increase; now there is no man when he sowes his ground thinks that it is lost and cast away, so buried in the earth that he shall never see it more, no, he lookes that that should bring him a great deale more, and pay him with overplus for all his cost, and this hope makes him prodigall of his seed, he freely scatters it abroad with a full and open hand, he will see that his land shall not want seed, it shall have as much (by his good will) as the ground can bear or bring forth, and what shall we be such Atheists as to trust the ground and not God? Fear not, but if we throw out good store of this seed, it will yeild us a rich crop (a hundred fold) at harvest,

Ad A. n. r. d. n. X. c. d. i.

F I N I S.





AN 3
ALARME
BEAT VP IN
SION, TO VVAR
AGAINST BABYLON.

OR:
THE SVMMME OF A
Sermon upon Revelation 18. and the 6.

Preached at *Knowle*, before the *Honourable* the Committee of the County of *Kent*,
on the 13. of *June*, Anno 1644. and by the said
Honourable Committee required to be published.

By *Ioseph Boden*, Minister of Gods word, and Pastor of
the Church at *Ashford* in *KENT*.

Judges 20.

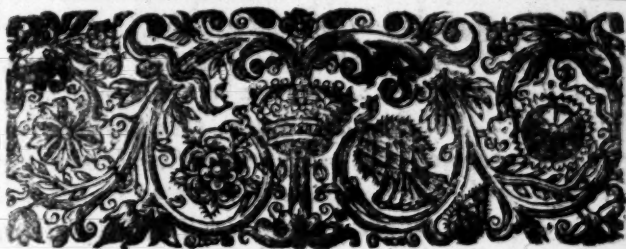
- Verf. 8. And all the people arose as one man, saying, we will not any of us goe to his tent, neither will any of us turne into his house.
- Verf. 9. But now this shall be the thing which we will doe to Gibeab, we will goe up by lot against it.
- Verf. 10. And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of tenne thousand, to fetch vittuall for the people, that they may doe when they come to Gibeab of Benjamin, according to all the folly that they have wrought in Israel.
- Verf. 11. So all the men of Israel were gathered together against the citie, knit together as one man.

Sept: 24 LONDON,
Printed by I. L. for Christopher Meredith, at the sign of
the Crane in Pauls Church-yard. 1644.

ALBA



1894



TO
THE HONOVABLE THE
Committee of the Countie of Kent,
Ioseph Boden wisheth wisdome from
above to discern the frauds,
and

Christian resolution to resist the undertakings of the Babylonish brood; together with a full recompence of all your labours for the truth, both with an encrease of grace and peace in this world, and eternall glory in the world to come.

Honourable and Beloved;

As this Sermon came from you into the world, so now it returnes from the world to you again: your approbation, and request (which is command enough) encouraged me to, and in the publication; and your Patronage shall be all the shelter I will seeke, in case of detraction. I know the master will displease many, because here the Church of God is put upon acting against the Antichristian Synagogue, and partie: but I matter not these mens displeasure: for I professedly seeke, and presse a disappointment of their designe, and a dissipation of them, so farre as they drive it on wittingly,

The Epistle Dedicatory.

and willingly against the Lord and his Christ. There is a generation of men who pretend daily to pray (as they are taught) Thy kingdome come , and yet their plots and endeavours , are against nothing more , then the coming of Christ his kingdome : the enlightning of these mens eyes , or the binding of their hands is chiefly aimed at, in the ensuing Discourse : for the present therefore I am resolved not to waigh what they censure , because I looke upon them either as blinded , or wrong byased , and so neither a considerable partie , nor indifferent Iudges. If the plainnesse of the style be either questioned, or blamed, my answer is ready, it was chosen on purpose, that if any good do issue, upon either, the preaching, or publishing of this peece, the praise may be of, and to God , not the weake and unworthy Instrument. These notions found acceptance with you, in the delivery, and therefore , though now they may want that life and vigour which then they seemed to have, yet I hope (for Gods not mans sake) they will finde a proportionable acceptation with your eyes , to that of your eares : some enlargements of particulars which you heard in the Pulpit are here possibly omitted, for memory may faile me to gather up these fragments. All the materials are faithfully laid together , only one use in the close, (as proper to the point , and necessary for these times) is briefly added. If singularitie in point of offensive Armes be laid to my charge, I reply, that now men generally call for, and enquire after newes, and though this may seeme to suit these wanton wits in the publication, yet the Text cleares it, to be an old truth; novell onely in case of discovery. And the truth is , this best suits my genius, for I wholly desire to be the disciple of old truths , and have no heart to tamper or be taken with them , who affect to be masters of new heresies : as there are too many (who through faire shews, but without doubt, for base ends) doe trouble the Church with
their

The Epistle Dedicatory

their fond fancies, and new fangle toyes, in these turbulent times: but I leave them to their justly deserved censure, with the Apostles wish, ^a would to God they were even cut off ^{a Gal. 5. 12.} that trouble us, and to the Church of God with the same Apostle I write thus. ^b Now I beseech you Brethren, marke ^{b Rom. 16. 17.} them that cause divisions, and offences contrary to the Doctrine which you have received; and avoyd them. Oh! that whilst we hunt the ^c Boares which out of the wood do ^{c Psal. 30. 13.} waste the Lords vineyard, we would also have an eye to endeavour the catching of those ^d Foxes, those little Foxes, ^{d Cant. 2. 15.} that spoyle the vines. For though they come to us in sheeps cloathing, yet inwardly they are ravening wolues. Shortly thus, I see not but malignants of the new garbe in the Church, may do as much hurt as those of the old one, in the State. Let me not for this be thought, an enemy to the endeavoured Reformation, it is the desire of my soule to see it up, in its full beautie, and strength, onely I would have old Babylon broken down, and all new Babels kept down, that whilst we have voted, and vowed out by-past superstition, we may not be obstructed, or burthened in the worke of the Lord, with new Iesuiticall plots of faction and schisme, lest whilst men plead for libertie, they turne Libertines: and after we have covenanted; sincerely, really, and constantly, (through the grace of God) to endeavour, that the Lord may be one, and his name one in three kingdomes, we be not found by every mans seeking, and setting up himself, to neglect the keeping of the union of the spirit in the bond of peace, and instead of advancing the Lord Iesus, to be the beginners and fomentors of confusion, in all the Churches of Christ. But from this occasionall digression I returne. And if the needlesnesse, or tardinesse of my paines in this subject, be laid in the way of that profit which might otherwise be reaped hereby, I would remove this obstacle thus, although this be but to write Iliads after Homer, yet all
men

The Epistle Dedicatory.

men either have not scene, or will not make use of, or cannot understand the Labours of the more Learned: these therefore may be usefull to some, and I have my aime, if either for condiction, or confirmation, I can benefis any, though they be the meanest of the people for parts, or place. And I might have been sooner in print, if I durst have thought any thing the Lord had imparted unto me, worth publique view, or any wayes able to stand up against a generall censure: but since you worthy Patriots may not be non-suited by him who is unexpressibly engaged to your, and the Countries service, and that I must out and abroad, among the croud of other scriblers, these Lines through Gods mercie may prove in good time for Kent, (where they were bred, and for which, they are chiefly publisbed,) although otherwise they be too late for Christendome. I will not any longer stand or stay to answer for my selfe, by a larger Apologic, I must leave my defence in other things to you most industrious Gentlemen; And I shall thinke my Lot very strange, if you (who under God) have been the Saviours of the Countie, cannot shelter me among so many, especially since (for desires to doe good) I feare not Tongue, if I can escape Gun-shot. It will be happinesse enough to me, most faithfull Patriots, if upon the review of these my unworthy Labours, your spirits be heightened into action against the enemies of the truth; It is an honourable service, for you to spend and to be spend in. And by quickning you herunto, my hope is to see you every way successfull, under Boaz his blessing, of doing worthily in Ephratah, and being famous in Beth-lehem. In confidence whereof I make bold to subscribe my selfe,

Your servant in all offices
for Christ, against Antichrist.

Joseph Boden.



AN ALARME BEATE
VP IN SION TO WARRE
AGAINST BABYLON

REVEL 18. 6.

Reward her even as she rewarded you, and double unto her double according to her workes: in the Cup which she hath filled, fill to her double.



GODS worke must not be done to the halves, it is not enough to the discharge of dutie, to doe part of his will, and leave the rest unfulfilled: God hath most glory, and man the greatest comfort, when we observe not onely *part* of, but *all* his Commands: ye are my friends, if ye doe *not something*, but *whatsoever* I command you, *Ioh. 13. 14.* It will not be sufficient plea for us in the last day, that we endeavoured to secure our owne soules, by hearkening to Gods call, and coming out of Babylon our selves, that we be not partakers of her sinnes, and that we receive not of her plagues, as it is given in charge to the Church, *vers. 4. of this Chap.* but we must al-

A

so

so (for our brethren, and posterities sake) reward her even as she hath rewarded us, and double unto her according to her workes, in the cup which she hath filled we must fill to her double; as it is in the words of my Text. It will not suffice that we come out of Babylon, and be safe, but we must also drive Babylon out of the world, both in name, and being, that others be not endangered, or defiled. To spend time in clearing, that by *Babylon* (of whom this whole Chapter and Text treats) is meant *Rome* in her *state Papall*, and *Antichristian Apostasie*, is altogether needlesse; being abundantly affirmed, and proved in the labours of the godly learned; and at this day scarce either questioned, or denied by any, but either *Atheists*, or *Papists*, or both; in heart at least, if not in profession: I shall therefore wave all discourse that way *de industria*, and take it *pro confessa*. The words then in the generall, containe in them a strict *Iniunction*, or *Charge*, concerning the powring out of furie, and indignation upon spirituall Babylon, or Rome collapsed, and become Antichristian. The *Objects* of which *Charge*, or the *Instruments* of this *furie*, we may see noted, *vers. 4.* as they are there styled the people of God, and called upon to come out of her. And these (I say) must powre upon her furie and destruction. For by this treble precept of rewarding her as she hath rewarded you, of doubling unto her according unto her workes, in the Cup which she hath filled, of filling to her double, none of any reasonable capacitie will once imagine, that she must be rewarded with *Idolatrie*, for *Idolatry*, that she must be doubled unto in *superstition*, as she hath beene *superstitious*, that in the Cup of *error* she must be filled too double, as she hath beene *erroneous*. No, certainly the words doe clearly respect and enforce the ruine and utter overthrow of the *Antichristian* state of *Rome*, whereunto the people of God must put their hands, and be helpful, for the accomplishment of that Prophecie of the Angel, Babylon the great is fallen, is fallen, as we have it *vers. 2.* Where (for clearing of my way) it will first be demanded, Why the holy Ghost both in this Chapter, and all along

along the Prophecie points out the state of Rome lapsed and Antichristian, by the name and title of Babylon, and not rather by its owne name Rome; that since this is a Revelation, we might have had it plainly, and clearly revealed, who and what is meant?

To omit all other answers for the present, I pitch upon this, as most satisfactorie. That the reason hereof is, because *Answ.* God in this title or name, Babylon, had an especiall aime, to hold out unto his Church, all the enemies of his people, and opposers of his truth. For as Babylon of old, was a great and grand Adversarie to the Church and people of God: so here, under that name, the holy Ghost sets forth unto us, the condition and end of all spirituall Babylonians, they are bloody persecutors in their times, and their end is to be destroyed. And that this is the reason, will appear. For if the Lord had onely said, Rome the great is fallen, is fallen; and, reward Rome as she hath rewarded you, it had beene of too narrow a compasse for expression of the minde, and meaning of the holy Ghost, and the instruction of the Church, what to thinke of, or how to deale with her enemies. For if Rome in the letter had beene once destroyed (which the Church might possibly have attempted, and soone atchieved) then all her other persecutors would, and might have boasted themselves as out of the verge, and list of them who by this Prophecie are noted, and voted to destruction. But here it is apparent that they are all Babylonians, where ever they inhabite, and drinke of Romes poisoned and cruell Cup, of error and bloud. And this is it the Church must doe to them, Reward them as they have rewarded her. She must double unto them according to their workes, in the Cup that they have filled, she must fill to them double; pointing out rather what the Church must doe against Romanists then Rome, aiming equally at men of Romish spirits, as well as Romes Denisons and Inhabitants: for not to dwell in Rome, but to have Rome dwell in us is a sinne, and the high-way to destruction.

It is all one in this case, whether they be *English* or *Italian*,

lian Babylonians. So that (as I conceive) the purpose of God in the Text, is the impartial cutting downe of Church enemies, as well those of the Romish partie, and faction, as Synagogue and profession. And hereupon, if these words be compared with those of *vers. 4.* (as of necessitie they must be referred thereto for the supply of the sense) then without all further either scruple or curiositie, the Doctrinall conclusion from the words as a Basis of that which ensues, will be this.

The summe of the Text in one generall doctrine.

The first prooffe of the point in a discovery of command from Jer. 50. 8 14, 15.

It is the dutie of all those who have escaped Romish corruption, to be instrumentall for Babylons compleat fall and ruine.

The witnesses I shall produce to prove, and make this good; are of unquestionable veritie, and authoritie: as first, you may see it cleared in a discoverie of Command parallel to this in the Text, *Jer. 50.* at the 8. *vers.* compared with the 14. and 15. For first in way of escape the Lord enjoynes his people to remove out of the midst of Babylon, and to goe forth out of the Land of the Chaldeans, and be as the he-goats before the flocks: and this certainly hath an eye to the escaping from spirituall filth, and pollution as well as the slaverie, and bondage of that captivitie; for it is one of the punishments which the Lord threatens the Church in the wilderness withall, *that if they doe sinne and commit Wickednesse against the Lord, then the Lord will bring them and their King which they shall set over them, unto a nation which neither they nor their fathers have knowne, and that there they should serve other gods, wood and stone;* Deut. 28. 36. and this we see urged upon some as their most bitter portion in that land of Chaldea *to fall downe and worship the golden Image which Nebuchadnezzar had set up,* Dan. 3. 15. And to say truth, what is all corporall restraint, if compared with temptations and provocations to spirituall uncleanness, which the people of God shall certainly meet with, whiles they remaine in the hands, and under the power of Babylonians? so that (as I take it) the Lord chiefly aimes at Sions ridding, and acquitting her selfe from the sinnes

sinnes of, and in Babylon: for to what purpose is it, to be Iewes in habitation, and Babylonians in opinion and conversation? And we see clearely, that it cost the godly among the Iewes a great deale of care, and paines, to get the Congregations purged from those sinnes the people brought back from Babylon, at their returne out of that captivitie: as it is upon record, *Nehem. 5. 6. 13. & 9. 38. & 13. 15.* Well then, suppose we the people of God ready, and prompt, both in respect of sinne and sorrow, to come up to God at his word, and make removes from Babylon as he here commands, is this all they have to doe, may they rest content with this their locall and spirituall separation? No sure, there yet remaines somewhat more for them to doe, they must look back upon Babylon: but not (as many times they did upon Egypt) with hearkening after returnes to her carnall contentments. No, it must be to execute, and take vengeance, for all the sinnes wherewith she hath offended against the Lord, and all the sufferings she hath formerly laid upon his people: for so it is given in charge, *Put your selves in aray against Babylon round about: all ye that bend the bow shoot at her, spare no arrowes, for she hath sinned against the Lord: shoot against her round about, she hath given her hand: her foundations are fallen, her wals are throwne downe: for it is the vengeance of the Lord; take vengeance upon her, as she hath done, doe unto her, as thus it followes in the afore quoted 14, & 15. vers. of the 50. of Ier.* Whiles the Church forsakes her in heart, she must strenuously, and sedulously act against her with her hands: and thus of the discovery or proove of the point from command.

But it will be said, this place of *Jeremiah* puts others upon acting against, and taking vengeance upon Babylon as much, if not rather more, then *Juda* and the people of God, that have been captives there, and now are delivered. For answer hereto, see the point further confirmed, in a discovery of promise to the Church in speciall for this purpose; *Behold, I will raise them out of the place whither ye have sold them, and will returne your recompence upon your own head,*

The second
proofe of the
point in a dis-
covery of pro-
mise.
Joel 3. 78.

and I will sell your sonnes and your daughters into the hands of the children of Iudah, and they shall sell them to the Sabaeans, to a people farre off; for the Lord hath spoken it. Ieol 3. 7, 8.

The third
proofe of the
point, in a dis-
covery of blef-
sednesse.

Psal. 137. 8, 9.

And yet if any sticke at, or question the truth of the point, see it once more, in a discovery of blessings, or happinesse, that shall fall upon those, who are instrumentall to compleat Babylons fall and ruine. *O daughter of Babylon who art to be destroyed: Happy shall he be that rewardeth thee as thou hast served us; Happy shall he be, that taketh and dasheth thy litle ones against the stones. Psal. 137. 8, 9.* And who are so fit to doe this worke, and share in this blessednesse, as they upon whom God hath done his worke, and blessed them with a discovery of, and an escape from Babylons filth and pollutions?

1. Reason to
confirm the
point, from
Gods devoting
of her to ruine.

But perhaps, these testimonies are not convincing enough, some men must have reason to confirme, and settle them, in the beliefe of such a doctrine as this; To condescend to them therefore; see the point established and bottomed upon such arguments as these. First, God hath devoted Babylon to utter ruine and destruction; it is that which the Lord hath decreed and determined, yea he hath recorded it in the Court-rolls of heaven, that Babylon shall fall, and come down to utter shame and confusion. And not onely so, but he hath made known, and discovered his will and pleasure to the Church. For so he looks upon it, as a known truth, and received principle of old; *O daughter of Babylon which art to be destroyed, Psal. 137. 8.* the Church makes no question, but it shall be, and the truth is, we need not doubt it. For the motions and counsels of Gods minde continue still, and are stable without change, or variation; and this is his will concerning Babylon, both literall and spirituall, (so farre as can be knowne by his word) that it shall utterly perish and come to naught. *Isaiah 13. 19, 20, 21, 22. And great Babylon came in remembrance before God to give unto her the cup of the wine of the fiercenesse of his wrath, Revel. 16. 19. And a mightie Angel tooke up a stone, like a great milstone; and cast it into the sea, saying, Thou, with violence, shall that great citie*
Babylon

Babylon be thrown down, and shall be found no more at all.
Revel. 18. 21.

I would draw up this into forme of an Argument thus.

That which God hath determined and made known to his Church in his word concerning the ruine of Babylon, it behoves all those who have escaped Romish corruption to be instrumentall for the accomplishing and bringing to passe.

But God hath determined, and in his word made it known to his Church, that Babylon shall fall and come to utter ruine, and that by the Church. *Ergo.*

The minor proposition is cleare, from that which is above said, and the major cannot be denyed, except men will conceive and plead it lawfull for them, either to goe against, or come short of Gods will revealed to them in his word. I shall end this reason in this proposition.

That as the unbelieving Iews, through ignorance and unbelieve, did performe Gods determinate counsell and will, in putting to death the Lord Iesus Christ, the Lord of life and glory; so it behoves the beleeving Gentiles, through faith and knowledge, to performe Gods determinate counsell, and will, in the utter overthrowing of Antichrist, that man of sinne and sonne of perdition, with all his glory and pompe, that they may descend with shame and sorrow into everlasting infamie and oblivion.

Secondly, we have not onely Gods vote, but his worke to argue from, in this case; for he goes before us, and begins to his people in this businesse of Babylons fall and ruine; so that it is no shame for us to follow; nay, it is a sinne, if we doe not, when we have such a leader. Now the Lord professeth of himselfe, with a note of observation and remembrance; *Behold, I am against thee, oh thou most proud, saith the Lord of hosts, for the day is come, and the time that I will visit thee, Ier. 50. 31.* And what will be the conclusion or upshot of this visitation? A very bitter and intolerable end to Babylon, for so it follows, *vers. 32. And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.* The Lord will make an end of all, he will leave her neither

2. Reason
 from Gods
 precedency or
 going before
 us in the worke

ther name nor stup. Yea, the Lord is yet more full and cleare in this particular, for if the Church (in remembrance of the wrong Babylon hath done her) complaine to God, and tell him, *Nebuchadnezzar* the King of Babylon hath devoured me, he hath crushed me, he hath made me an emptie vessell: he hath swallowed me up like a Dragon, he hath filled his belly with my delicates, he hath cast me out; The violence done to me and to my flesh, be upon Babylon, shall the Inhabitant of Sion say, and my blood upon the Inhabitants of Chaldea, shall Ierusalem say. The answer then of the Lord is this, for the comfort and refreshment of his people; Therefore thus saith the Lord; Behold, I will plead thy cause, and take vengeance for thee, and I will dry up her sea, and make her springs dry, none of her defences shall be a securitie for her, when the Lord on Sions behalfe comes against her. And Babylon shall become heaps, a dwelling place for Dragons, an astonishment, and an hissing without an inhabitant. Here is the Lord doing, and doing to purpose, in way of avenging Sion upon Babylon, good reason therefore it is, that Sion should be up and acting, seeing the Lord is not onely with her, but before her in the worke, even to the making of Babylons fall compleat and full. For as we have heard before, *Ier. 51. 34, 35, 36, 37.* So the Lord goes on, further to note what he will doe, *vers. 57.* I will make drunke her princes, and wise men, her captaines, and her rulers, and her mightie men, and they shall sleep a perpetuall sleep, and not wake; saith the King, whose name is the Lord of hosts. It is no good signe of a good souldier to shrink back and take to his heeles when his captain is valiant in the battell. It were a most reproachfull thing to the people of God, if they should faint, be cowardly and give out in acting for Babylons compleat fall and ruine, when they have a *king* to lead them, a king who wants neither counsell, strength, or means to defeat and conquer his enemies. For his name is the Lord of hosts.

3. Reason
from the end
of escaping
Romish pollu-
tions.

But thirdly, this is the end why the people of God are fetched out of, and delivered from corruptions; that there may be some meetly qualified, disposed and fitted to worke her fall and ruine? we cannot thinke that God hath caused
light

light to arise out of obscuritie, that there should be no acting against the children of the night and darknesse. If he have discovered unto us the filthinesse of the whore, it is that we may hate her, and burne her flesh with fire, and give her blood to drinke. It is no wonder, that our forefathers hands were bound, and that they did little, or nothing against the Beast and the Babylonians: for their eyes were blinded, they were in the darke, and could not see to worke, much lesse to fight. But that we having cleare visions, and full discoveries made of the Beast and her abominations, should sit still, be carelesse, and suffer her for ever to play her beastly prancks, it is a most notorious shame and staine unto us; true fire hath its heat, as well as its light, and true grace doth not onely enlighten, but also ennoble our spirits: it doth not onely make us to know, but to doe the will of God. It puts us upon action, it cannot be otherwise, but that where the love and life of God is, there will be working and endeavouring, to ruine and bring under all the enemies, and opposers thereof, as well those open, and in the view of the world, as those more secret, and shut up in the heart of a Christian. We have the true and saving knowledge of Christ, that we may be the more quickned, and encouraged to act against, and to bring down Antichrist. It is a shame not to do Gods work that he hath designed us unto; especially, when he affords us day-light to accomplish it in. Our light is lent us, that the king and kingdome of darknesse may be troden down, not onely amongst our selves, but where ever he hath subjected the souls of men to Babylonish thraldome and slavery. For though we cannot give others light, yet we may, we must endeavour their libertie.

But fourthly, I shall presse the point, by an argument taken from the prayers of Gods people; It is the dutie of all them who have escaped Romish pollution, to be instrumental for Babels compleat fall and ruine; that so (as farre as in them lies) they may speed, and hasten an answer to their own prayers, concerning her fall and ruine, when their spirits are stirred up, to act towards the accomplishment of their own desires, and requests. The men of Israel are beaten

4. Reason from the prayers of Gods people.

before the Inhabitants of Ai; the cursed Canaanites can both repulse, and kill Israelites; the reason is (though not then known) because there is an accursed thing in the camp; *Ioshua* betakes himself to the old and sure way; the souldiers fall before their enemies in battell, the Commander falls down before his God in prayer, (*Ioshua* 7.5,6.) he enquires after the cause, and reasons out the case with his God; and this is good so farre: but this is not enough, there must be somewhat more then prayers, to set all right againe; *Ioshua* must up, and act, he must finde out, and put out of the Camp the accursed *Achany* the troubler of Israel: So we and our forefathers have prayed, and doe pray, againe and againe, for the ruine of Rome; have not we like those souls under the Altar, flaine for the word of God, and for the testimony which they hold, cryed with a loud voyce, saying, How long ô Lord, holy and true, doest thou not judge and avenge our blood on them that dwell on the earth? *Revel.* 6. 9, 10. But what can prayers doe? it is confessed, they are of great prevalence with God, but for all our prayers, enemies are enemies still, Babylonians are Babylonians still, Antichristians are Antichristians still, men are implacable, inexorable in their evils still; especially, those they act against the Church, and people of God. To our prayers therefore we must joine, and adde our spirits, and let it appeare, that our prayers have so had power with God, as to encourage our hearts and hands to warre against Babylon. We make our prayers to God, that he would avenge us of our enemies, yea saith the Lord, I will, but you must help to avenge your selves, you would have Babylon down, you shall, it shall be so; your desires and prayers are granted, onely you must venture and hazard a little blood, let us see, can you spare a life, that Babylonians may die, ~~I will~~ doe my part, but I will have my people to doe theirs also, put your hands to the worke, and I will not pull back mine, reward her as she hath rewarded you, if you will have me to doe your will in heaven, doe you my will on earth, my people and I are both of a minde, we would have Babylon brought down, and totally routed, and ruined, onely here is the difference, they would have me to
doe

doe all, and I will have them to doe some. Let them but up and act, and it shall soon be seen, that the Lord is their help.

Again lastly, I shall clearly confirme the point from the consideration of those engagements, that lye upon the people of God to be active in rewarding Babylon as she hath rewarded them, in doubling to her according to her works, in the cup that she hath filled of filling her double: and the obligations are many, but these shall serve at present.

5. Reason from the engagements that lye upon the people of God to this service.

An obligation of profession is upon them, they publish to the world, that they are the servants and souldiers of the Lambe, and therefore they must bestirre themselves, that their Lord may overcome; they must not onely enter and list themselves, take pay, weare their colours, and live upon the provision of the camp, but they must play the men and fight also. It is observable, *Revel. 17. 14.* that those who were with the Lambe (when he makes warre with the ten horns, that receive power as kings at one houre with the Beast) were called, and chosen, and faithfull: this is the commendation of a souldier indeed, not onely to be called, and chosen, but that also, in all, and above all, he be found faithfull; and our fidelitie to Christ cannot more be seene, or better exercised, then when not onely as men, but Christians also, we act vallantly and constantly against the Antichristian brood in the world, who wage warre against our King and Generall Christ.

1. Engagement.

They have assurance that in the blood of the Lambe they shall overcome, *Revel. 12. 11.* My brethren, who dares or can be a coward, that hath it ascertained unto him, upon unquestionable warrantie, that without doubt, he shall get the better and overcome in the battell? that whether he kill or be killed, he shall be looked upon and honoured as a conquerour? yea, certainly he shall triumph and see his captivitie led captive. And this is the condition of all the faithfull souldiers in the Lambs warre against the Beast and his partie. For there is that blood already shed, that hath overcome them all for us. Suppose those we are to encounter be kings, their strength is broken, crushed, and made weake, we have our feet upon their necks, whiles we goe forth to the warre.

2. Engagement.

Our *Ioshua* hath conquered, and we goe after him onely to take the spoile, and triumph. For he is King of kings, and Lord of lords, *Rev. 17. 14.* the field is fought, and wonne, we onely goe forth to fetch in the trophies of victory.

3. Engagement.

We have comfortable and abundant experience of and from the people of God, who in this businesse of rewarding Babylon as she hath rewarded them, have out of small beginnings come up to great and honourable atchievements: Time would faile me to relate many instances of former dayes, doe but reade over Gods dealings, with his Church in these seven last yeares within the compasse and confines of Great BRITAIN, and tell me whether there be not experience upon experience herein, even to no lesse then wonders and miracles. Scotland weake, and poore, animated into a Covenant to stand out in this worke, against all thwarts, plots, armies, men, and devils I had wel-nigh said. In England God using meanes that his banished be not expelled from him; the righteous brought out of trouble; and the wicked coming in their stead. Courts full of vexation, if not injustice, tumbled downe into their first principles of *non entitie*. In warres for the most part the Parliament successfull, or not utterly destroyed, able still to doe something for God and his cause, even to the envie of the adversarie. And in the beginnings of reformation, more successfull and blessed, then in formerly expected periods. We would heretofore have thought our selves happy, to have ended where we now thinke there is scarce a beginning. But to come to Kent, for whom, and with whom I have to doe in this service, how were we (unworthy) prospered in subduing (not over a twelve-moneth since) a desperate insurrection, without either skill, or helpe almost in any, but our God? who till a considerable number of faithfull ones were gathered, and till the heart and strength of the wicked, was wel-neare broken and scattered, continued his raine, of love to his people, but of wrath and confusion to his enemies: and hath twice since then, defended us from the invasions of cruell and bloud-thirstie men. Oh that we could never forget these mercies, to serve God, according to the engagements

Great raine
at the time of
the rising in
Kent.

ments they lay upon us, and that here we could (as *David* from remembrance of the Lion, and the Beare) gather heart to act further and further against the brood of Babylonians, because we have cause to beleve, that he who delivered us from so great deaths, and doth deliver us, will also in Christ Iesus deliver us to and in the end.

The continued darings, challengings, and provocations of the Antichristian party. For besides their wondering after, and worshipping of the beast, saying, Who is like unto the beast, who is able to make warre with him? *Revel. 13.4.* have they not gathered together in Armes, and Armies against the Lord and against his Christ? Nay, are they not daily more and more mad, and desperate in their mischiefe conceived against the Church? Doe they not houely beat up their Alarmes, and bid defiance to the people of the most High? Do they not rob, spoil, and plunder all where ever they come? and are these things, with many more of the like nature, any other, then so many callings out of the godly, and well-affected, to take up their Armes, draw and use their swords in the Lambs cause against the Babylonian beasts, and beastly Babylonians? Not that I would encourage any man to Duell it, in his owne avengement, or for his private honour, (for that argues basenesse of spirit, and begets a blot with all truly noble and generous ones) I would here have every Christian to stand upon his reputation, and after and amidst so many and so proud challengings, not to discover pusillanimous and ignoble spirits. What hath Antichrist done for them they dare be so bold? and what hath not Christ done for us, that we should now in these dayes of darings be dastardly, hen-hearted and effeminate?

But enough for confirmation, the poynt would be applied, and may first informe us who and what manner of men they are, whom we must looke upon, and expect to be most active, and instrumentall against the Antichristian partie, *viz.* Those that either have not drunke of, or else have vomited up, the wine of Romes fornications; whether we respect her Cup of, first, Idolatrie, or secondly, Libertie: for this hath ever beene the policie of that strumpet,

4. Engagement.

1. *Vja.*

1.

2.

to hamper men in the bonds of Idolatrous and Superstitious worship, and to enlarge them in the way of licentious profaneness: it is enough, if Satan can make men zealous according to his principles of religion and devotion, although they be most remisse and carelesse in the things of Gods commandements: these men are so ensnared and fettered, as that it is their very death, to part with their bands, the gyves are so fastened upon their hearts, and hands, that there is no expecting any thing in way of *Sions* enlargement from them.

2. *Vfe.*
1.

Wonder not to see men of this world slow to a warre against Antichrist. For this were to act against, first, their owne interest, for here they have their portion, *Psalm* 17.14. the creature is the totall stay and support of their hearts: it is not possible that these shall doe any thing in a warre against Antichrist, but thoughts presently arise, of the givings out, and emptyings of their God: their good, is in the enjoyment of earthly supports; let these be called for and taken away, and their heart is down, they give up all as lost, because their goods are called for, they instantly conclude their God is gone; they know no other, and therefore they can doe no better.

2.

Secondly, if these should act, it were to move against their owne ends; the purposes and determinations of their hearts, are to eate, drinke, and take their ease; they are devoted servants of the flesh, and therefore may not act against those waies and things, that give them full leave and libertie to make provision for the flesh to fulfill the lusts of the same. If they act against Babylon, they can neither grow great, nor enjoy pleasures, in their sense. And hence it is, they pity her, rather then act against her, as in their owne language we read, *Revel.* 18.19. Alas, alas, that great Citie, wherein were made rich all that had ships in the sea, by reason of her costliness; for in one houre she is made desolate. Let it not trouble us that great Doctors, and profane Proctors with &c. doe not act against, but for Antichrist: their interest engageth them, and they must be all true and faithfull to their base and carnall ends. Their ships are forth in a voyage for lust,

lust, and lucre, and they would not for a world they should misse of their freight, or perish in their adventure for trading and commerce with Babylon: the truth is, selfe-seekers are no fit men to act against Babylonians.

Hence we have a discoverie of the reason, why the Antichristian state stands so long, and strong in the world. And that is because the people of God generally, and for the most part have done but one halfe of their dutie, if so much, against Babylon. We should have used the sword, and the speare, as well as the pen, and the pulpit, in seeking her demolishment and fall; we should have had battels fought, as well as bookes written; she should have beene disheartened, as well as discovered; we should have dashed in pieces her carnall, as well as her spirituall props. We should have overthrowne her towers, as well as her tenets. We ought to have discharged our cānons, as well as our consciences against her. We should have used our armes as much, nay more, then our arguments against her. For these would have overcome, when those could not perswade. We should have dispatched, and not disputed her out of the world: we have not done all our worke, and why should we expect all our wages in the fall of Babylon?

3. Vse.

But is not this a piece of strange, and harsh, if not false doctrine? may some men say. Shall we from the pulpit perswade men to use their armes, and that to the utter destruction and ruine of others? I know it will be thus objected, but what of that? I matter not the murmurings, or mutterings of men, so long as I have a warrant from the word to back me and beare me out. And therefore here,

Fourthly, the people of God have a commission not onely for a defensive, but an offensive Militia, and posture of Warre. I know many have taken great paines, and to good purpose, to prove it lawfull, in the present cause of God, the kingdome, and Parliament to take up and make use of Armes, in the defence of Religion, the Church, and the truths of God therein: but by the light of my Text and Doctrine, I shall make bold to goe one step further, and not onely to preach, but presse the Saints to put on, keepe on, and use manfully weapons

4. Vse.

weapons of offence against the brats of Babylon. And I shall hence and here boldly affirme, that he who now startles and staggereth, delayeth, and refuseth, with the Parliament and their partie, to beare and use Armes, against the Prelates, Papists, and Atheists, with all the frie of Antichristian factors and panders, is no other then a rebell and traytour against God. For let these men cry up as much as they can, and with as wide and loud a mouth as they are able, the Protestant, I am sure they have never knowne or beene acquainted with the Christian Religion. For to forbear, or be mercifull to these Babylonians, is both injustice and cruelty, to the Church, our selves, and posteritie.

1. To the Church of Christ. For these are her open enemies, who have endeavoured, and are still a plotting, how to withdraw her from her stedfastnesse in the faith, that they might estrange her heart from her husband Christ, to doate upon, and to paramoure it with that grand Idoll of Rome, and to make her of the Temple of God, the Synagogue of Satan. And how such as these should be used, read *Deus. 13. per totum.*

Obiect.

But you will say, we are referred to the doctrine of *Moses* and the Old Testament for prooffe in this case; and that concerns not our times, and the state of the Church under the Gospel.

Answ.

1. But first: I am glad that it is acknowledged for a piece of Scripture; and then I am sure that Whatsoever was written aforetime, was written for our learning. And
2. It hath no more nor lesse in it concerning the severe and strict punishing of seducers of old, then my Text hath against them now in the Gospel times.
3. Heretiques now are of as dangerous consequence as heretofore.
4. As an husband now, will not endure the corruption of his wife by an adulterer, any more, then a Jew under the Law: so will not the Lord suffer the wrong of alienating the heart of his Evangelicall Spouse, any more, then of his Legall one, if I may so speake.
5. The carriage of all Heretiques and Idolaters in all Ages,

in

in their prevailings hath beene too cruell to the Church, and the Church on the contrary hath beene too favourable and mercifull unto them; as experience teacheth both to our sorrow and sufferings.

Lenitie and mercy moves not, they are not one jot the better, but much more hardened in their sinne and mischief, by all the lenitie and favour shewed them: they will still labour to seduce and subdue the Church and people of God. Let us hence learne and labour to subdue them.

By sparing these, men are most cruell to themselves: for he who can now pitie the bodies of Babylonians, will one day find, if they prevaile, that they will neither pitie bodies, estates, or soules, (so farre as lieth in their power) to corrupt or spoyle. If we like *Ahab*, spare *Bembadad* under notions of brotherhood, the reward shall be, that our lives shall goe for those we spare, and their charge (in the day of advantage) shall be like the Assyrian Kings; Fight neither with small nor great, but with the King of Israel. With none but the godly partie, that now scruples and boggles at the destroying of those, that cannot, shall not, avoid determined indignation.

And as for posteritie, they may have cause to sit downe and curse the day, when we neglected the opportunitie put into our hands, of breaking the Babylonian yoake totally, and universally from off our necks, that so it may never be put upon theirs, either in poperie or slaverie; which in all probability must needs be entailed by us to after Ages, if now in this nicke of time, we sit still and doe nothing, or not to purpose; if we looke upon, and dash not in pieces the bones of Babels brats, thus boldly and bloudily, contrary to law and reason, risen up amongst us; and against us, and Gods true Religion professed by us. Brethren, it is a shame to sinne against opportunities; God hath now put into our hands a possibilitie of ruining and casting off more Babylonians in way of warre, within the compasse of a day, then our forefathers have had abilitie to subdue in this Age of reformation.

D

But

Obiect.

But must we put men to death for their religion onely, because they are Papists?

Ans.

The objection in these times is most frivolous. For thou art not hereby put upon killing them for what they professe, but for what they practise; not for their opinions, but for their persecutions; not for what they thinke, but for that they act: for so saith the Text, *reward her, as she hath rewarded you*; and truly my sentence is, that God armes them with courage, strength, and weapons against his people, because heretofore, and now also, they have and doe find too much favour at our hands. For if we will not doe Gods will upon his enemies, he can give them strength, and heart to execute his will upon us and ours, for this our present enmitie. For we are no other then Gods enemies, whiles by a base neutralitie and parcimonie, we declare our selves Malignants friends.

3. Vse.

Hence we may learne, how little good to expect from treaties of peace, accommodations, and overtures for pacification, with the enemies of our Church and State, the Babylonish brood that now is gone forth in battell against the godly party throughout these Kingdomes. Surely nothing that is worth calling good, nothing that we can rightly name a child of desires and delight. I speake not this to be wise above measure; or to preoccupate the results of their counsels, who sit at the Sterne, and know best, which way to steare the Ship: yet if I were in another Auditory (as one that I hope hath obtained mercy to be faithfull) I should in this case be very large; onely, for the present I give these reasons why the people of God must looke for no good this way.

1.

This is quite crosse to Gods command concerning Babylon, I need not be large in that a second time; it was the first prooffe of my Doctrine.

2.

It is crosse to Gods maine end, and aime concerning Babylon, in these commotions, and gatherings together against the Church: if Scripture may enlighten, this their gathering together against the Church, is that they may fall for her sake.

fake, *Iſa. 54. 15.* Behold, they ſhall ſurely gather together, but not by me: Whoſoever ſhall gather together againſt thee, ſhall fall for thy fake. Certainly God hath not ſuffered them thus to combine into a beesome, to ſweepe and purge the Church, that afterwards they may make conditions of peace, and ſit downe ſafely, to enjoy the good of that land, they have thus barbarouſly robd and ſpoiled.

It is croſſe to their deſerts, they have merited a Cup of bloud, and why ſhould they not have their due? in point of juſtice they muſt have their earned wages; the workman is worthy of his hire, and why ſhould they not have bloud to drinke, for they are worthy? *Revel. 16. 6.* they have not merited peace to themſelves, that have broken out in a time of peace, into warre againſt the Lord and his Chriſts.

Pacifications are croſſe to our duties: for I pray God it be not the ſine and puniſhment of the reformed, and reforming Churches, that we thruſt down Antichriſt and Antichriſtians ſo ſlowly: doth it not argue our want of faith in God, that we ſet up carnall reaſon as an onely engine to undermine and overtop the tottering Babel of Antichriſtianitie? and is it not juſt with God to beſoole us in this worke, and lay obſtruction upon obſtruction in our way, becauſe we will not take them at their own word, and weapons, and cudgell them into a peace?

It is no ſmall diſcourteſie to after ages, to neglect the occasion preſently given, and to leave them to lugge it out with Antichriſt, who otherwiſe (were not we in fault) might freely, and comfortably follow the Lambe whither ſoever he calles and goes. Make peace with them now, and they will ſoone make warre with us and ours, when time and advantages ſerve their turnes. It is true, that there is no peace with, as well as to the wicked. For ſo ſaith the Prophet, *Pſal. 129. 7.* I am for peace, but when I ſpeake they are for warre.

Their Treaties are not for us, but themſelves, either to get time and meanes to make an end of us, or to declare it to the world, that if ſwords could, treaties ſhould not make us miſerable. The words of his mouth were ſmoother then butter,

ter, but warre was in his heart; his words were softer then oyle, yet were they drawn swords, *Psal. 55. 21.*

6. *Vse.*

Hence then, since the people of God doe know their Masters will, let them be perswaded to do it, that they may be blessed in so doing.

Quest.

But how must we in this businesse doe our Masters will, in what measure, and with what proportion?

Ans.

My Text is your guide and standard, here is the modell and line of your worke. Suspension for suspension, degradation for degradation, deprivation for deprivation, imprisonment for imprisonment, banishment for banishment, sequestration for sequestration, spoiling for spoiling, blood for blood; nay double unto her according to her works, saith my Text. If they have illegally troubled the people of God, before a Prelaticall high Commission, (high onely in the committing of iniquitie) let them have legall censures for all their mischiefes before the Parliament or other Courts of Iustice. If they have cut off Gods peoples eares, I see no reason, but by this rule, we may warrantably cut off their heads. And sure I am, if this law of like for like, be firme and good, (as it must needs be, if divine authoritie be sufficient to backe and make it so) then there is no reason, why ere a Prelaticall priest of them all, should be a Pastor to Gods people. For they did what they could that none of the Ministers of the Lord should feed or lead his redeemed ones, why then should they lead any of the stocke that drove away the Shepherds? But because men are generally backward to act fully and to purpose, in this businesse of bringing Babylon to a compleat fall and ruine; I shall yet prosecute this exhortation with hinting.

1.
29

The impediments that stand in our way.
Some further Motives to quicken and stirre up the hearts of men, to this so honourable and acceptable a duties.

And first for Hindrances, take these, as in serious observation, they have been presented to my thoughts, and may possibly serve to character, and set out to thine own view, the inward state, and temper of thy heart.

1.

The first let therefore is the rockie stinitie of a hard heart,

heart, and that under a double notion or consideration.

First, want of pitie and compassion to our brethren. We doe not remember those that are in bonds as bound with them, and them that are in adversitie as being our selves also in the body. *Heb. 13. 3.* we thinke not upon mangled Christians, in their members and estates, upon wives defiled, maids ravished, husbandlesse widows, fatherlesse infants, whole towns both Northward, and Westward plundered and dispoyled, Congregations deprived of godly Ministers, whole prisons filled with precious Saints, & there reproached and abused; but why should I here proceed? for if we would but let our hearts looke upon decay of trade, disappointment of our hopes, and the generall exhausting of the treasure, and lessening of the strength and honour of the Nation, and all this occasioned by the plots, and practise of the Babylonians, how could we as men, as Christians, as Protestants, as English men, as men of Kent, sit still with our hands bound? but here is the answer and reason, our hearts are bound through want of commiseration, and how then can our hands be loose to the Churches help? an imprisoned heart, cannot have an enlarged hand.

Secondly, in sensuall securitie, or rather senselesse stupiditie. We cannot, we will not be perswaded, that the cup of trembling, and blood shall passe over unto us: the hearts of many men have said and doe say, with those sinners of old, *Isa. 28. 15.* We have made a covenant with death, and with hell we wear an agreement, when the overflowing scourge shall passe through, it shall not come unto us: for we have made lies our refuge, and under falshood have we hid our selves. When men can bless themselves under the sentence, and execution of the curse, there is little hope that they will up and set for the Church against Babylon. Because for the present they are safe, they conceive and conclude they shall be so for ever, and therefore they matter not how low the Church sinks, nor how high her enemies mount and get above her: men safe in their own sense, have no sense of other mens dangers and distresses.

An overporing upon the means already used, to bring down

1. Hindrance.

down the enemies of the Church, and so shifting off the work to others. There hath been (say some carelesse ones) so much money brought in, so many men have gone forth, and we have so many armies for present in the field, and so many souldiers in pay, that if these will not doe the worke, let all sinke and perish: if this and that, and the other, had been well husbanded, the worke might have been at an end before this; and for their parts, they see as little hopes now as when the businesse began, and therefore are now resolved to give out, and helpe no more: not considering that God may in justice emptic us to the last drop of blood in our bodies, and the last penny in our purses, because we have too much Idolized our men, and monies, as though these could helpe, when the Lord stands aloofe from our troubles.

3. Hindrance.

An overvaluing of that which we our selves have been forcibly constrained to do for the publique Service of God, against his and our enemies. We have been good Arithmeticians in our own particular, it is the common plea of the vulgar, None of my neighbours hath borne so sore a burthen as I, none have been so deep sessed as I, if every man were but proportionable to me, I know how it would be, and then I could be more willing to come to the worke againe; thus men magnifie their by-past actings, though there was nothing at all of free will in them to the worke then, and this is but to shift it off for the future; while we thinke on, and prize that highly, that (by compulsion) we have done against Babylon, we are resolved to doe no more: what would these men do if God should meet them and answer them thus in their prayers, You have constrained me to do much for you, but now henceforth, I will withhold my hand, I will relieve you, I will protect you, I will be mercifull unto you no more.

4. Hindrance.

A conceipt that those who are risen up against God and his Church, are, or will be friends to us, that they will protect our houses, that have none of their own; that our goods shall be safe in their hands, that have banished all goodnesse from their hearts; that they will be a defence and safeguard to us, our wives, and children, who are veried in blood, to the spoiling and butchering of whole kingdomes. Edom thinks she

she is safe, if she can helpe the Chaldeans against Israel, but she perissheth for her labour. *Obadiab vers. 15.*

A desperate hatred of the power of godlinesse: the puritie of Religion is the onely thing, they set themselves most bitterly against: to be bound up, and hampered with the rules and lawes of Iesus Christ his kingdome, is that which they cannot endure. In this they conclude, let their bonds be broke, and as for these yokes we will cast them from us. If we act against the Babylonians, it will produce our own ensharment, let these Belialists be once brought down, and the hand of authority will be turned upon us, our liberties to sinne, will then be straitned, the occasions and opportunities of nourishing our lusts will quite be taken away, we shall be hampered with the strictnesse of a reformation: one cannot keepe his whore at pleasure, nor another be drunk without punishment, nor a third profane Sabbaths without controll, nor a fourth blaspheme God and his truth, without observation and correction. Ministers cannot be non-residents and pluralists, to heap up mammon & murder souls without censure, and people cannot live as they list, and doe what is right in their own eyes, but all must be under the curb, and raigne of Reformation: and this is one grand reason, why men are so unwilling and backward to a warre against Babylon; because they are enemies to Gods great worke of making all things new. Let the devill and Antichrist bring in as many new things as they will or can devise in way of superstition, idolatry, and profanenesse, they are then up and acting: but if the Lord begin to create new heavens, and a new earth, wherein dwels righteousness, then they startle, and draw backe, and if there be any need of their hands and help in this businesse, all they will doe, shall be to retard and obstruct it, not to prosecute and promote it. Shortly thus, men wallowing in sinnes defilements, will have no minde or care of Sions victory and triumphings in and for the truth: if they can enjoy themselves in their lust, they matter not though the Church and her glory be utterly lost, and put to the worse by the blood-thirsty Babylonians.

5. Hindrance.

A base and slavish feare of humane frownes, in case we
let

6. Hindrance.

set our selves to doe Gods worke, and helpe him against the mightie. Carnall friends and malignant allies, are strange and strong gyves, not onely upon the hands, but hearts of many men in the worke of God now in hand, Oh sayes the wretched spirit of some convinced ones, if we shall act in this cause (which we know to be of and for God) then we shall be losers by it, at the death of a father, and our name will cleane be blotted out in such and such a rich friends will: yea possibly for all this, the King may yet get up, saith another, and overtop the Parliament, and then I shall be called to an account for all the money I have lent, for all the horses, and men I have sent forth, and for my own appearings in the cause; and therefore in respect had to after times, it is good for me to be quiet, if I can possibly slide through the world, unobserved and undiscovered in my neutralitie, Let them talke of the Cause, and the Cause, I shall thinke my self happy, to sit still and doe nothing. This is the result of these mens thoughts, though the whole kingdome be on fire, if they can but slide up and down, and neither be singed nor burnt, all is well, their cares are for none but themselves.

7. Hindrance.

A pretending and pleading conscience, to keepe them from doing good: a strange world that we are now fallen into, in point and case of conscience. Oh the purenesse, and tendernesse of conscience now adayes! what a happy time doe we live in, that men who never made conscience of burthening, and breaking the kingdome with all manner of sinne and ungodlinesse; are now so conscientious, that they dare not take Covenants and make Vowes to serve God, and save kingdomes? oh the brazen-faced hypocrisie of these mens hearts, who dare christen the base malignancie of their spirits with the name of conscience? will not these men know, that conscience truly called so, is universall, and carryeth an adequate and equall respect to all Gods commandements? conscience doth not startle at the doing of good, but evill: and if yet they question, whether it be good or no to make warre against Babylon; I referre them to my Text (part of the new Testament as they call it) a Scripture now much in request with them, and there I leave them: and yet not leave them,

them, for though this conscience of theirs, in not taking Covenants through obstinacie, be starke nought, and indeed not conscience, but wilfull pertinacy: yet (if any comparison here may be made) it is farre better with them, then those who rashly bind themselves in Covenants to doe for Sion against Babylon, and instantly enquire after and resolve upon wayes of breaking and falsifying their Covenants. Oh the wretchednesse of these men! God sees the one obstinate, and the other perfidious.

Horrible ignorance of the true Religion, while men profess themselves Protestants; they know not what it is to be a Protestant. All of most mens religion, hath been bound up in a Booke of Common Prayer, begun and ended with a morning and evening service, as they call it; as for the Doctrines and Principles of Religion they know them not. Men have thought themselves excellently religious, if in publique they could pray that the rest of their life hereafter might be pure and holy, and as soone as they have departed the Assembly, both spoken and acted against both puritie and the pure ones. Now, that we have hopes to part with those formes (the nurses of ignorance and profanenesse) men have no spirit or heart for God: it were an excellent way to fetch in men and monies to the Parliaments aid and defence, to assure them, they should have a Masse booke instead of Common Prayer and Bibles, and that every fat bellied, covetous, wanton priest of Baal, should have three Livings in place of two? oh, how men would vent and spend both persons and purses; were they nourished with hopes of such wretched dayes and things as these? but if every man in his place shall be required to know God, and serve him in sinceritie and truth, their hearts rise, their milts swell, and their spirits are so bigge, that their hands can doe nothing: they are so dis tempered, distracted, and discontented in their inwards, that they cannot compose themselves to helpe the Lord and his people in and to their right. Papists, and most of our common sort of people, are so allied to one another in point of Religion, that ours by no means will be perswaded to act against the cement of their kindred, Popery.

8. Hindrance.

9. Hindrance. ^oBase and unworthy love of the things of this world, gold is mens God, and therefore not to be parted with, the heart and eyes of many men are down-wards upon the earth, and therefore they cannot; they will not lift up their hands and draw their swords to avenge Sion upon Babylon: their onely trouble in these times is, that trading is obstructed, and that their incomes are so few, and disproportionable to their unbounded greedings and gripings after perishing substances: here it sticks, they cannot act for heaven, because their minds are onely set upon things earthly and below.

10. Hindrance. ^oAn obstinate shutting of mens eyes, against the plaine and cleare discoveries of the truth: most men speake themselves wilfully obstinate, and that they will not heare with both eares; they cannot be perswaded to read on both sides; God hath in justice blinded their eyes, that they should beleeve a lye, because they receive neither the knowledge nor love of the truth: many have onely looked upon Declarations and Protestations from *Oxford*, though possibly penned with the cheating spirit of some dissembling Priest or Prelate, with a purpose onely to deceive some poore and unstable souls: that by giving them faire words (as the proverbe hath it) they may make fooles faire, untill they have drawn them into some bloody acts of desperate mischief and villany; but as for those Remonstrances and Declarations of Parliament; holding forth the right of things to the view of heaven and earth, these men have lived in another world, they have never heard of them, but the truth is, though they have heard of them, yet they would not read them, and so by obstinacie and stiffenesse have preoccupied their own enlightning, and conversion: yea, their hearts tell them they have been afraid of conviction and coming over to the truth; and if this be not a trick of Popery, and the grand policie of the panders for the Babylonish Strumpet, to keepe men dotting upon her painted deformities, while they can keepe them hood-winked from beholding true and reall beauties, let the world judge. Oh how are we here also striking in with Rome & Romanisme, who would be thought the onely Protestants of the world? No marvell if he will not act for the truth

truth that is resolved, and hath determined with himselfe, not to know it.

Personall guilt that lies upon the soule unexpired. When sinne rests upon the heart unpardoned; oh how it maketh the knees to smite, the joynts to tremble, and the hands to be feeble, in such service as this, of rewarding Babylon as she hath rewarded us! Oh saith one, I would goe forth in these warres, and fight too, but sinne within fights against me. Oh if I should be killed in the battell, I should everlastingly perish; I have my whoredome, drunkenness, Sabbath breaking, blasphemies, scoffings at the power of godlinesse, and a numberlesse number of other transgressions upon my conscience; they are unpardoned; I have not got them washed away in the blood of Christ: and if I should goe forth and be slaine, all these would follow me to hell; and therefore I conclude it is best to stay at home, and make up the measure of my sinnes in this wickednesse: also, that I dare not act in Gods cause, because I am wicked. I deny not but some, yea too many sinners are too desperate, and doe least feare hell, though they have most cause to dread it: yet this also I am confident of, that guilt and the terror that attends it, is a great obstacle in the way of many: for how shall he dare to fight for God, who considers that there is no reason that God should fight with him and for him, but against him? if souldiers were lesse guiltie, our warres would be more successful: full; it is not how many men, but how many good men we send forth to the warre: that we may say of our warriors, as *David of Abimelech*, he is a good man and cometh with good, *1 Sam. 18. 27.* guilty men will never be godly souldiers: but such as these godly ones we looke for, and require in this warfare against Babylon. He will fight best against *Baal* abroad, who hath overcome *Belial* at home: subdue thy lusts, and thy enemies cannot be unsubdued. *Psalm. 18. 7.* The Lord shall cause thine enemies, that rise up against thee, to be smitten before thy face: They shall come out against thee one way, and flee before thee seven wayes.

A pretence of the cause of the King, when the truth is,

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11. Hinder-
men anec.

men are false hearted to the cause of God. And here I shall make bold (since I am fallen upon this rocke, not in any way of disloyaltie, but (if it be possible) for satisfaction of those who want, or will not use more learned helps) to deale with our staggerers and stumblers, in way of querie: and that which I shall now propose to them, you may call it (if you please) the Malignants Catechisme. First therefore I demand and require them upon their consciences as they will answer before God, and his elect Angels, to give in replies, according to the truth of the light that is in them.

1. Querie.

Is not our King, or at least wife should he not be sworn, and bound, to governe according to the Law of the Land?

2. Querie.

Did not all good people generally before the sitting of this Parliament groane, and grieve for want of that Government?

3. Querie.

Wherein hath the Parliament denied the King the benefit of any old established Law?

4. Querie.

In making, or proposing new Lawes, wherein have they gone contrary to the Kings will, but (according to the Vote of both Houses) for his, and the Kingdoms good, both spirituall and corporall?

5. Querie.

Is it reasonable in our State, that the will of the King should be preferred before the Vote of the Kingdome?

6. Querie.

In all overtures, hath not the Parliament faithfully counselled, and humbly petitioned?

7. Querie.

Have not Parliament and people most grievously groaned under breach of promises, during this Session of Parliament?

8. Querie.

Is it not reason, that all other Counsels should cease, and give place to the Votes, Results, and Bills of Parliament?

9. Querie.

Were ever publique offenders against the State, so protected by force, from the justice of a Parliament?

10. Querie.

Might not the Parliament (if they should deal as treacherously with us, as many have dealt with them) undoe us, and abours for after times; both in point of Religion and Libertie, in one Vote, and by one Law, even in a moment, without either the care, cost, or feare, that they are daily put unto?

What

What good thing can the faithfull members of Parliament expect to themselves and their posteritie, if the Parliament were dissolved or destroyed: since to the sinne and shame of the English Nation, they have beene deserted and abused during their Session? Is it possible they should have any plot or designe but for the maintenance of true Religion, and Libertie?

Is it utterly impossible that our King should be one of those tenne, of whom we read, *Revel. 17. 12.* that have one mind, and shall give their power and strength unto the beast?

Have we not seene the same designe driven forwards under diversitie of Agents and meanes? Was not the Duke stabbed? Is not *Strafford* beheaded? Is not *Finch* fled? Is not *Faulkland* dead? Is not the Archb. and plotter, (as we conceived) immured? and for all this are our miseries or feares ended?

Hath not this Parliament of all that ever sate at Westminster or else-where, skill enough to discern the truth, power, and authoritie enough to command us (as some man) to rise up and defend the truth (pardon the homelinessse of the expression, for mens carriages seeme to speake their hearts herein) are these the onely knaves, or fooles, that ever had the sword put into their hands? are these the onely men that want heads or hearts to weild and manage the trust committed to them for its proper ends; Gods glory, and the Kingdomes safety and good?

Canst thou in strictnesse of speech looke upon deserters of, and run-awayes from Parliament in these times, under any other notion then a company of desperate, ungodly, perjured, and forsworne wretches? But I have done with my Queries, and so passe from the first thing promised, lets, or impediments in the way of dutie, and come to the second, motives.

The certain ruine of the Kingdome, under the non-expiation of publique guilt. We lie under the guilt which the Babylonians formerly, and of late have brought upon us, we had before these dayes a guilt of Idolatrous superstitious Altar-

worship, of grosse and horrible profanenesse, of strange and almost invincible ignorance, of contempt and opposition of the power of godlinesse; with many other crying and notorious transgressions; and now we have a new guilt of murders, rapines, robberies, rebellions, blasphemies of the highest nature, and blood of the deepest die and cry, (Iesus Christ excepted) for tis the blood of the most sincere Christians, and will it not move and melt our hearts, that this ancient and most flourishing Kingdome, should now sinke and be pressed downe into oblivion and reproach, through our neglect, and forbearance to act against her subverters? If thou art true borne, and lovest the life of thy Countrey, at this time bestirre thy selfe; downe with Babylonians, and establish ENGLAND in its glory to the Ages of many generations.

2. Motive.

We doe but heighten the enemies rage and malignitie, under our forbearing to bring upon them the desert of their sinne: we spare them, but they doe not pitie us; the lesse we appeare in Gods cause against them, the more doe they take heart, and encourage themselves, in their mischievous ungodlinesse: how shall we dare to take rest to our bodies, when the restless Babylonians are desperately bent to ruine all, and to make us slaves either for bodies or soules, or both?

3. Motive.

The present danger of losing the Christian Religion throughout al the Churches of the world, if we now be careless, and let slip the opportunitie put into our hands. The Lord hath set up this as a prize, but we must run for it; this is proposed as a crowne to the Saints, but they must fight for it: it is a jewel very worthy to be ventured for, though in a field of blood. Let us invett the Babylonians word, there is good use of it, to Christians. *Now or never: Now and ever.* Let us learne wisdom, though of serpents.

4. Motive.

The abundance of reall joyes that we shall reape if once we see the daies of feare and blood past and over: our harvest will recompence all the care, labour, and cost of the seed-time: we may fight as well as plough in hope: he that hath said, A cup of cold water given unto a righteous man, in the name of a righteous man, shall not goe unrewarded; will surely

surely make it manifest that he is not unfaithfull to forget our labour, love, and to suffer us lose a recompence of every drop of warme blood, that hath beene offered to, or shed for a righteous God in his owne righteous cause, and for the safetie of his Ordinances and people.

God spared not his owne sonne, but gave him to die for us, that he might overcome our enemies; let not us then thinke it much, to hazard our lives, that we may overcome his adversaries. 5. Motive.

The impossibilitie of ending the quarrell betwene *Sion* and *Babylon* any other way, but by the sword. For hitherto all other meanes have proved ineffectuall, and let us now beat the bush and goe round about to worke; and we shall ever have Antichristians to tuggle withall: for tis a Statute Law of Heavens Court; He that leadeth into captivitie, must goe into captivitie: he that killeth with the sword, must be killed by the sword, *Revel. 13. 10.* 6. Motive.

We may be instrumentall to entaile Gospel mercies, and glory to posteritie: and it is a most horrible shame, if we should take all the care for our childrens bodies, and have no thoughts what shall be come of, no endeavours for the good of their soules, in this nick and opportunitie of time. 7. Motive.

I grant all this: But, I may die in the warre, and that is it which greatly troubles me. *Obiect.*

Thou dost not certainly know that thou shalt die there; and thou maiest die in thy couch as soone as in the Campe. *Ans. 1.*

Others as good and as great as thou, have already sacrificed their lives in this Cause; witness our *Brooke*, our *Hamden*, and others. 2.

Thy blood shed thus, shall be precious in the sight of the Lord; yea it is well spent if it prove the price and purchase of the Gospel; if God will sell England the Gospel for thy blood, stick not to pay it in for this bargaine; Heathens themselves have not stuck at spilling their lives for their Countries good; and shall we thinke much to spend ours for the Gospel? 3.

We may possibly kill Gods enemies, and it is a mercy to the 4.

the righteous to wash their feet in the blood of the wicked,
Psal. 58.10 & 68.23.

5.

It is better for us to die abroad with honour like men, then
be murdered at home with our hands bound like fooles.

Last Vse.

Let all those who are in Authoritie hence learne, to doe
justice and execute vengeance upon those Babylonians,
which God hath put into their hands: doe it speedily; doe it
thoroughly: the doing of justice upon the wicked, is the way
to safegard the righteous. Without question the hand of God
is upon us, and we lose many in the field, because we are too
mercifull to those in the fold. Let us doe Gods will upon his
enemies; and if we can but live by faith, we shall see, that
he will either secure our friends; or if the enemies have pow-
er and heart, to send them hence, he stands ready to receive
them into heaven: and what losse is it to them, to be transla-
ted from eathly prisons, to heavenly enlargements? *Amos.*



FINIS.

LETTERS⁴

FROM

Sir WILLIAM BRERETON

Sir THOMAS MIDDLETON,

Sir JOHN MELDRUM,

Of the great Victory (by Gods
providence) given them, in raising the siege
from before *Mountgomery-castle*.

AND,

How they routed, and totally dispersed His
MAJESTIES Forces, under the command of the
Lord *Byron*; where they tooke all their Carriages,
Armes, and Ammunition, and made them flee to
Shrewsbury and *Chester*.

With a List of the names of all the Commanders and
Officers taken and kild in the said service.

Die Lunæ, 23 Septemb. 1644.

Ordered by the Lords in Parliament assembled, That
these Letters be forthwith printed and published.

J. Brown Cler. Parliamentorum.

LONDON,

Printed for *John Wright* in the Old-baily,

Septemb. 24. 1644.

LETTERS

FROM

THE WILLIAM BRETTON

ST. THOMAS MIDDLETON

ST. JOHN MIDDLETON

Of the great and

providence given them, in the

providence of the

AND

How they found, and

MAJESTIES Forces, and the

Lord Bury, where they

Anna, and Anne, for

With a list of the names of all the Commanders and

Officers taken and killed in the

Disputes of 2 years 1644

Ordered by the Lords in Parliament assembled, 1644

Printed by the Stationers and

LONDON

Printed for John Wright in the Old-baily

1644



To the Right Honourable,
the LORDS, and others of the Com-
mittee of both Kingdomes, sitting at *Darby-*
house in Westminster.

Right Honourable,



That God who is most glorified by working by
the weakest and unworthiest instruments,
hath this day given a most glorious victory,
and as much manifested his power therein,
as in any day I have been engaged since the
beginning of these warres.

We have relieved Mountgomery-castle, wherein there
was closely besieged, and much distressed the *L. Herbert* of
Cherbury, *Col. Price*, and most of *Sir Tho. Middleton* Offi-
cers, and nere 500 Souldiers.

We were so very hard tasked by the multitude of our
enemies, (who did much exceed us in number) as that, if
the Commanders and Souldiers had not engaged, and be-
haved themselves very gallantly; or if we had wanted any
part of our forces, it might have hazarded our Army, for
it was very dubious and uncertaine which way the Lord
would incline the victory: it came to push of Pike, wherein
they

they were much too hard for us, having many more Pikes. Our horse also at the beginning of the battell were worsted, & retreated; but there was, I doe believe, an unanimous resolution both in horse and foot to fight it out to the last man. Indeed there could be no other hope nor expectation of safety or escape, there remaining no way of retreat, all passages being entirely in the enemies power (if masters of the field;) and truly if God had not infatuated, they might easily have interrupted our passage, and made good divers passes against us. But our extremity was Gods opportunity to magnifie his powers; for when it was most dubious the Lord so guided and encouraged our men, that with one fresh valiant charge we routed and put to retreat and flight their whole Army, pursued them many miles, even in the Mountaines, and did perform great execution upon them; slew (I doe believe) 500. wounded many more, tooke neere 1500 prisoners, and amongst them Colonel *Broughton*, and Col. *Tilley*, who they report to be General majors; there were also taken Lieutenant-colonels, Major, and Captaines, more then twenty; and all their Carriages, and neere 20 barrells of Powder, wherein they were furnished the night before the battell; We tooke also (as was conceived) neere 1500. or 2000. Armes, most for foot. Most of their horse escaped towards *Shrewsbury* and *Chester*.

The enemies Army was reported, (and I doe believe it) was no lesse then 4000. the Foot being the old Irish who came out of Ireland with Col. *Broughton*, *Warren*, *Tyllier*, and some of Col. *Ellis*, and some of Col. *Sir Michael Woodhouse*, and *Sir Michael Ernly*s Regiment, from *Shrewsbury*, *Chester*, and *Ludlow*. Our Army consisted of about 1500 Foot, and 1500 horse. We lost not 20 men slain, and I doe believe, there was not 50 wounded. Our greatest loss

was of Sir *Wm. Fairfax*, and Major *Fitz-Simons*, most gallant men. Sir *John Meldrum* did with much judgement order and command these forces, and therefore deserves a large share in the honour of this daies successe. But indeed the whole honour and glory is to be given and ascribed to God the giver of victories, and who is most deservedly Aided the Lord of Hosts.

What remaines further to be done in prosecution of this victory shall not be omitted; and if it please God that Newcastle be delivered, and some Scottish Forces assigned to assist to the taking in of Chester, I hope through Gods mercy there may be a good account given of all these parts of the Kingdome. To effect which, no man shall serve you with more faithfulness then

Your humble servants.

Montgomery,

WILLIAM BRETTON

Septemb. 18. 1644.

We know not how to dispose of these common prisoners, unless it would please you to order some of them that will take the Covenant to be shipped (in God give us Liverpool) and transported over into Ireland, to serve you there.

We have left Sir *Tho. Middleton* in a good condition in Montgomery-castle, and the Gentlemen of the Country begin to come in unto him; Sir *John Price* is already come unto him, before I came thence. The *L. Herbert* is come away with us towards *Oswestry*.

~~_____~~
For

For the Right Honourable,
the Committee for both King-
domes, at Darby-house in
Westminster.

My Lords, and Gentlemen,



Formerly acquainted you of our coming hi-
ther, and of our proceedings in these parts; and
also of the good successe it pleased God to be-
stow upon us. Since which time the enemy
hastned to come upon us, before we could bring
in provisions for our Garrison; by reason
whereof I was enforced to retreat with my Horse unto Oswestry,
with some small losse, onely of straglers that lay lysterling behind,
leaving all my Foore in the Castle, and hastned into Cheshire to
procure reliefe, and likewise into Lancashire to Sir John Mel-
drum, from whom I found a great deale of readinesse to relieve
us in our distresse, and to preserve what we had gotten from
the enemy, being 37 barreli of Powder, and twelve of Brimstone,
both which they exceedingly wanted. Sir John Meldrum, with
Sir William Brereton, and Sir William Fairfax marched
with 3000 Horse and Foot towards Montgomery, and came
thither on the 17 of this instant September, where we lay that
night in the field that was most advantagious for us, which the
enemy had possesst themselves of before, and deserted at our com-
ming

ming thither, placing themselves upon the mountaine above the
 Castle, a place of great advantage for them; we resolved not to
 goe to them, but to endeavour the winning of the Castle; where-
 upon we sent out parties for the bringing in of provisions;
 which the enemy perceiving, they marched downe in a body both
 Horse and Foot, being in number about 5000. and came up to
 our ground, and gave us battell; wherein, after an houres
 fight, it pleased God we obtained a glorious victory, having ta-
 ken many Officers, 1400 Common Souldiers, some 400, and
 taken their Ammunition, with a great part of their Armes, and
 some few horse, the rest all flying away; the Lord Byron com-
 manded in chiefe the enemies forces, and Sir Iohn Meldrum
 the Parliaments forces, who behaved himselfe most bravely and
 gallantly; and Sir William Fairfax, who had the command
 of the horse did most valiantly set upon their horse, and engaged
 himselfe so farre that he was taken prisoner, but presently fetcht
 off by the valour of our men, but sore wounded; our men issued
 also out of the Castle, and fell upon the enemies in their trenches,
 and tooke divers of their Officers, and Souldiers, which they had
 left to keepe their works; Sir William Brereton with the
 Cheshire foot did most bravely behave themselves that day, and
 did beat the best Foot in England, as they the very enemies com-
 fesse, being all Prince Ruperts foot, and the chosen foot out of
 all their Garrisons. I shall make it still my humble suite, that
 you will please to afford me some speedie course for present mo-
 ney, for the payment of my Souldiers, for without that I shall not
 be able to keepe them together. And for the present I shall take
 upon me the boldnesse to subscribe my selfe

My Lords, and Gentlemen,

your humble servant

THOMAS MIDDLETON.

Montgomery-castle,

September 19. 1644.

Since the writing of this Letter it hath pleased God to
 take to his mercy Sir W. Fairfax, who is even now dead.

Willmhai

(6)

For the Right Honourable,
the LORDS, and others, of the

Committee of safety for both

KINGDOMS.

My Lords,



Have thought fit to give your Lordships a brief account of some passages of business here in *Wales*, for bearing a larger relation till I shall have a further time, and larger subject, which in all probability, by Gods assistance, may offer it selfe within a short time. I was by the earnest invitations of Sir *William Brereton*, and Sir *Thomas Middleton* easily perswaded to concurre with them for the reliefe of Mountgomery-castle, beleagued by the Kings forces. I resolved to contribute my best endeavours in that expedition, as well in regard of the importance of the service, as that *Liverpoo*le was not to be attempted suddenly by such forces as I had, (being in number inferior to the forces within the Towne,) whereupon I went along with the *Yorkshire*, *Lancashire*, *Cheshire*, and *Staffordshire* forces (amounting to 3000. horse and foote,) and marched to Mountgomery-castle in *Wales*, which was by a great deale of industry

industry and resolution, taken in by Sir *Thomas Middleton*, together with a great deale of powder, match and brimstone, which (coming from Bristoll) was prepared for the relief of *Shrewsbury*, *Chester*, and *Liverpoole*: upon our approach towards the Castle, the Enemy did withdraw themselves in some disorder, the next day after being the 18. of September, they did take the advantage of the weaknesse of our Quarters, the third part of our Horse being employed abroad for victualls and forrage, their Horse and Foot came on, with great courage, resolving to breake through our Forces, and to make themselves Masters of a Bridge we had gained, the night before: which would have cut off the passage of our retreat: It pleased God to dispense so of the issue of the businesse, that (by the resolution of the Officers, and Souldiers, of Horse and Foot) the Enemy did loose the advantage they had in the beginning, and were shamefully routed, by the pursuit of the victorie, which continued for the space of three miles: there are found dead upon the place five hundred, besides many Officers of quallity killed and wounded, and twelve hundred Prisoners: Sir *William Fairfax*, and Major *Fitzsimons* (who caried themselves most bravely) are deadly wounded, without great hope of recovery, with some other Captains and Officers of our Horse: the Cheshire Foot with their Officers, carried themselves more like Lyons, then men, especially Major *Lombard* who commanded as Major Generall: The Castle is relieved with victualls, Sir *Thomas Middleton's* Souldiers who were before as Prisoners, are made free, together with the Lord *Herbert* of Cherberie: amongst the Prisoners Major Generall *Tilliseley*, Colonell *Broughton*, and divers Lieutenant-Colonells and Majors, with many Captains and Lieutenants, so that by the blow given here, the best of their Foot are taken away, *Shrewsburie*, *Chester*, and *Liverpoole*, unfurnished with Ammunition, and North Wales (which formerly hath been

the nurserie for the Kings Armies) in all likelihood, will shake of that yoke of servitude which formerly did lie upon their necks, and wilbe reduced to the obedience of King and Parliament, by the example of Montgomery Castle, which is one of the goodliest and strongest places that ever I looked upon. The personall carriage and indeavours of Sir *William Brereton* and Sir *Thomas Middleton* hath been exceeding great in the advancement of this service. There is good hope that *Leverpoole* by famine wilbe soone rendered, and that *Shrewsbury*, and *Chester* will be at the last gaspe, whereof by Gods assistance there shalbe a short triall made. So having no further for the present to impart to your Lordships, I shall cherish all occasions wherein I may approve my self

Montgomerie Castle

Septemb. 19. 1644.

Your Lordships most humble

Servant,

John Meldrum.

My Lords,

THe intelligence I have had since the closing of my Letter, of a body of Horse, and Colonell *Hunk* Regiment of Foot that are marched to *Shrewsbury*, and that the Lords *Biron* and *Mullinax* are gone backe to *Chester*. I have altered my resolution touching *Shrewsbury*, which at the best had no other inducement, but the hope of a Partie within the Towne, and the scarcitie of Souldiers there. I am

Your Lordships most humble Servant,

John Meldrum.



A List of the Prisoners taken and slaine at
the Battell neere Mountgomery, upon the
eighteenth of September. 1644.

Col. Broghton	Lievt. Perkins	<i>Serjeants.</i>
Sir Th. Tillley Col.	Lievt. Aldersay	Simeon Day
Lievt. Col. Bladwell	Quart. Mr. Snelling	Francis West
Major Williams	Cornet Persons	Richard Watfon
Capt. Boulton	Cornet Hachkisson	Francis Gough
Capt. Edgerton	Cornet Stagge	Jo. Morgan
Capt. Bellamy	Ensigne Wallis	Jo. Sprigman
Capt. Floyd	Ensigne Williams	Will. Hughes
Capt. Dolebin	Ens. Dutton	Jo. Davies
Capt. Congrave	Ens. Lampley	Tho. Ward
Capt. Bowman	Ens. Parr	Ja. Newin
Capt. Right	Ens. Edwards	Edward Badcocke
Capt. Morgan	Ens. Clackstone	Richard Etry
Lievt. Scidney	Ens. Harrison	Morris Jones
Lievt. Rowes	Ens. Contry	Rand. Griffith
Lievt. Griffith	Ens. Hest	Ralph Smith
Lievt. Morgan	Ens. Lagden	Will. Jackson
Lievt. Thurland	Ens. Jones	Ralph Herley
Lievt. Wilson	Ens. Barker	Jam. Jefferies
Lievt. Floyd	Ens. Price	Rich. Morgan
Lievt. Lewis	Ens. Roberts	Griffith Loyd
Lievt. Bowen	Ens. Richardson	Samuel Day
Lievt. Brickam	Ens. Prichard	Will. Williams
Lievt. Hager	Ens. Winn	Jo. Davies
Lievt. Minchle	Ens. Johnson	Peter Lee
Lievt. Floyd	Ens. Roe	Will. Manning
Lievt. Olliver	Ens. Right	Ed. Philips
Lievt. Cavanogh	Ens. Erwin	Jo. Hin

Ralph Aston
 Roger Stanton
 Griffith Davis
 John Smith
 John Paster
 Wil. Pasley
 Thomas Colflow
 Rob. Stanford
 Isaac Guy
 Tho. Latham
 John Browne
 John Knowles
 Robert Barber
 Sam. Rode
 Rob. Teade
 Roger Pyer
 Nath. Dale
 Will. Compton
 Ralph Williams
 Rob. Baccott
 John Hunston
 Rob. Jones
 Cornelius Sedgel
 Edward Jones
 Edw. Sulbourne
Corporalls.
 George Grocyer
 Henry Care
 Tho. Hall
 Tho. Chcadle
 John Hughs
 Andrew Clift



John Hufley
 Evan Price
 Henry Barrow
 Roger Houlton
 Law. Ward
 Henry Harway
 Rice Lewis
 Griffith Jones
 Edward Wills
 Evan ap Humphrey
 Andrew Powell
 John Eleney
 Rob. Price
 Robert Petts
 Tho. Taylor
 James Moore
 John Wolfe
 John Deley
 Rich. Barker
 Edw. Hayden
 Tho. Mullency
 Griffith Thomas
 John Greene
 Antho. Carr
 Gilbert Sorby
 Rich Key
 John Hughs
 John Jude
 Will. Madders
 Tho. Lee
 Joseph Barford
 John Dillen

Rich. Salmon
 Tho. Crooke
 Tho. Albott
 John Williams
 Peter Lloyd
 Christopher Plunkitt
 Hen. Neneley
 John Chilton
 John Simpson
 Roger Morris
 John Frank
 Humphrey Bowler
 John Thomas
 John Sarley
 Patrick Rolle
 William Gilbert
 Rich. Walten
 Antho. Corner
 Rich. Leadbeater
Drummers.
 Will. Gwynes
 Will. Guy
 John Collyer
 John Penney
 Tho. Heyes
 Robert Trehan
 Edward Wansley
 James Lawstrop
 Tho. Decker
 Rich. Moore
 Tho. Hyde

THE LONDON POST

Handfully Communicating His
Intelligence of the Proceedings of Parliament, and
many other Memorable Passages, certified by Letters
and Advertisements.

From } Monmouth } Plymouth } New-castle } Basing }
} Oxford } Exeter } Dover-Poole } Latham }
} New-Towne } Dorchester } Scorton } Asherton }
} Chester } Poole } Witham } Litchfield }

in particular and true Relation of the great Battails fought, and the
glorious Victory obtained by the forces of the Parliament under the com-
mand of the Noble Sir Thomas Middleton and the Heroick Sir William
Fairfax (who though wounded with Conquest received many unfortunate
and mortall wounds in this fight, against the innumerable forces of the
enemy where were slain (but with the loss of some few of our men,) 3
hundred of the Enemy, and fourtenth hundred and fourscore taken
prisoners, with two thousand Armes, and all their Ordnance, Bagge and
Baggage and Ammunition with other very remarkable news from the
North, and West, and from other places.

Printed by R. L. September 24. 1644.



He two great Seiges, the one at Plymouth,
the other at Newcastle (in which the ex-
ception of all men is so much fortified, and
the safety of the Kingdom so much im-
proved) being both maintained with such
eager care and courage: I will begin this
weekes Intelligence, with giving you an
account of these places, and in declaring
to you in what possibility wee are to con-
quer suddenly the one Garrison, and to
defend the other: And because Letters are thought to bee more
faithfull witnesses of the condition of a place or Army, then any
more remote, wordy deliver to you the late estate of Plymouth,
as it was presented to us in this Letter following.

The siege doth still continue, we are about six thousand in the Towne, The Enemy with great danger and resolution hath endeavoured to take one of our Outworks, from whence we have beaten them off with considerable losse, he hath now reinforced himselfe to master the said Fort, and hath planted twelve peece of Canon that play perpetually upon it: We are nothing dismayed, but answer shom Canon for Canon, and sometimes three for one of theirs. Sir Richard Greenville is before the Towne, the King and Prince Maurice being (as we heare) drawn towards Excester, Greenville had an intent to make another winter siege, but with no better successe (we hope) then Prince Maurice did this time twelvemonth, we heare they begin to be weary of us. We are resolved to hold it out to the last man, and with confidence we beleave, that God who hath delivered us from the malice and the fury of our Enemies heretofore, will be as mercifull to us now. In this we should be happy to receive your prayers, and the many prayers of the Congregation with you in London, since this we understand that his Majesties forces under the command of Greenville, doe what they can, to make their approaches neerer unto the Towne. The Garrison with invincible fortitude continually repulsing them. His Majesty is removed more Westwards to attend the event of the siege with many of the trained Bands of that County. But through the Fury of our Canon, their numbers decreasing, and the winter comming on, It is believed that they will quickly be weary of the siege, being sufficiently experience how many miseries and diseases the last winters service did bring upon them.

Plymouth Sept. 18.

The Malignants would faine perswade us into a beliefe, that the Towne of Newcastle is secure enough in this height of danger in which at this present it doth labour, and that neither want the numbers or the power of our Brethren the Scots who have so many places undermined their Walls, and shot in divers Granadoes into the Town, which have fired many of their houses and destroyed them, Generall Lasley hath certified the House of Parliament that he hath made ready his Galleries by which he hath gained a great advantage of the Towne, and if they refuse to surrender unto him that he will storme it. We may believe that before this time he hath assaulted it, which fully we shall be able to declare unto you, before we have compleated this Intelligence.

We shall tell you in the next place of the taking of the two Irish Rebels, who lately made an escape out of the Tower, they have been

and were taken by some of our men a long

(2)
a long time searched after and yet they have often walked in *Westminster* undisguized. They lodged in *Drury Lane* at the House of one *Cloud*, and when they walked abroad, they thought (it seemes) that they walked in a Cloud, they would never else so desperately adventure into a throng where every eye was carefull to detect them, and pressing up to the doore of the Parliament, to dare even the face of Justice it selfe. These were they that were the first occasion of the great insurrection in *Ireland*, and of the losse of ten hundred thousand lives of the Protestants. The Malignants themselves with horror do detest their guilt, and doe wish that suddaine Justice, and equall to the hainousnesse of their offence might passe upon them, which no doubt will suddainly be accomplished.

The Newes from Sir *Thomas Middleton* now as good as we could wish you may remember we informed in the last Intelligence, that this brave Commander Sir *Thomas Middleton* did certifie the House of Parliament that, he feared that the power of Prince *Rupert*s Horse were fled to bring a greater force upon him, since which time we are advertised that Sir *Thomas Middleton* is retreated with some losse from *Montgomery* unto *Osney*. Howsoever that he hath left a strong Garrison at *Montgomery* to secure that Castle for the King and Parliament. On this the Committee of both Kingdomes did dispatch an Order to Sir *John Meldrum* and to Sir *William Brereton*, to assist Sir *Thomas Middleton*, who now we heare are drawing into the field to joyne with Sir *Thomas* and to use the best indeavours they could to enforce the Enemy from his siege at *Montgomery* Castle, Sir *William Brereton* was not long before at *Tarn* in *Cheshire*, a place not farre from *Chester*, which place did begin to tremble at the virtue of his Armes, and abandoning their Malignancy, to submit to the mercy of the Parliament. We doubt not but we shall be able shortly to acquaint you with the good proceedings of his forces in *Shropshire* & *Northwales*, which being effected, the will returne to perfect their successe in *Cheshire* & in *Lancashire*. Howsoever the Sieg at *Liverpool* doth still continue, before which place (if I be not much mistaken) Sir *Wil. Fairfax* was quartered with a considerable strength unto them. As some supply of late was comming, the Maligant Garrison at *Lathom* House did undertake to stop it, but we had a prepared party that did enforce them to retreat. Colonel *Ridge* is now going into *Lancashire*, and on so morrow, being the 24th. of *September*, he doth beginne

(4)
his Journey. Wee understand that his Forces are drawne into the Field already, and to incourage him to advance with greater speed, wee understand that at this present they are besieging a strong Garrison of the enemies.

From these Garrisons in the North and North-west Counties we will remove your Observation to our good successe in our taking some Garrisons in the West, which was the work of one night, and these were the strong hold of *Stratton House* in *Wiltshire*, and of *Witham House* in *Gloucestershire*, the latter being the possession of that Arch-Malignant to the Peace and safety of the *Parliament*, *Sir Ralph Hopton*. This good service was performed by the Regiment of Horse, under the command of Colonell *Ludlow*, and Major *Dun* a French man, a tow man, but of tall resolution. The defendants for ought that I can learney had their lives granted them, there were taken in both places about fortie Horse, and a considerable strength of Armes. From hence, these gallant Gentlemen did advance (as we are informed) towards *Poole*, as which place it is said that the Noble *Sir William Waller* at this present is, unless that peradventure they bee all advanced unto the thirtie thousand of His Excellencies Horse, under the command of *Sir William Balfoure*, and unto the body of Dragoones and Horse under the command of Leutnant Generall *Mordaunt*, who is not farre from His Majestie, observing the Designs and attending the motions of his Army.

There is also a report from *Banbury*, that Colonell *Norris* hath lately regained the worke not farre from the Church, with the losse and surprisall of diverse of the Defendants, and that they have taken a Captaine of the Enemies in that service, who is to bee exchanged for a Captaine of ours, whom unfortunately was taken by them not long before.

Some good service performed by Colonell *Fox* and some Commanders under him, you shall finde in this ensuing Letter.

S**T****R****I**
W**E** were in good hope to bee eased of the many miseries and Oppressions which wee have suffered by the plundering Cavaliers, thus were up and downe the Countrey, restoring as was heard to *Prince Rupert* who (as it is spoken) was at that time, coming up towards *Banbury*. Whereupon in the absence of the Cavaliers, we had good hope that we should keep our faire at *Atherton*

free from trouble, as they have done in other places, so which the Cavaliers do not frequent; but the Malignant Cavaliers being yet at Litchfield issued out under the command of Colonell Lane, and Capitaine Dimmocke, at which time Colonell Fox sent out a considerable party against them, and did fall upon Colonell Lane, it is said they have killed him, but the story was quite spangled, the Counting being afraid to come in, by reason of the abundance of Soldiers that run up and down on both sides. The Parliaments Forces were a great deal the stronger, and took many men, and many Horses prisoners. Your brothers Children be all well; Ned, Kit, and Sybell bee as good fowles as ever lived, but Dick, and Kate are Cavaliers.

There are five Regiments preparing to goe forth, amongst which are the Blew, and Red, the very same that were so fatal to many of the Malignant Nobility and Gentry of the Kings side, at the great battaile at Newburie, which was fought much about this time twelve moneth. It was conceived that the abundance and delight wherein they live in London, would never have allowed the trained bands of London to endure the misery and the hardnesse of Warre; But experience hath demonstrated, that there are not any Souldiers in England, (and England hath as good as any in the World) that exceed the trained bands of London, either in durance or in courage.

There is a report that Major Generall Browne hath incourtered with a part of the Cavalry that lately relieved Basing, &c. that following them with as much restlesse as courage, he hath enforced them to flye into the Castle of Wallingford for their protection, where he resolveth to blocke them up, and keepe them prisoners. And (for an incouragement to his Souldiers in this service, it is reported that these Cavaliers were laden with abundance of treasure, which from Basing House they were transporting with them unto Oxford.

There was a living report that the Marquis and noble Governor Colonell Masey had fallen upon Prince Ruperts body of Horse, and that he had taken Prince Ruperts prisoners. And the Malignants (who to shew their malice will imploy thier a live tongues in any noisur) have raised another report cleane contrary to this concerning Colonell Masey. The story is that a Messenger belonging to the Committee of both Kingdomes, came from Colonell Masey on the last Friday to the Parliament, certifying them that he had advanced against the said Forces, and though hee was farre lesse in number, he had incourtered with them, having taken them at some advantage and that hee

was there in the pursuite of them, and was resolved not to returne unto his government of *Glocester*, untill he had absolutely destroyed them.

We have now received more fresh Intelligence from *Plymouth* and are in good hope, before we have perfected this weekes journey, we shall be able in the end of this Intelligence to acquaint you yet with more, you may remember we informed you in our last, that his Majesty had summoned the towne of *Plymouth* by his Trumpet and his letter, and at the same time and from the same place, the Lord Digby did write to the Lord Roberts concerning the same subject. There hath beene an old Proverbe that *Where the King is, there is the Court*. We may say, that *Where the King is, there is the Lord Digby*, and where the L. Digby is a Spaniard is not far from him. I cannot heare of any answer that was returned but by the voyce of the Canons which being laden all with Case-shot, with great fury did play upon the Assayant. Thrice did they Assaile to be Masters of the Towne, and thrice with great losse they were forced to retire, being beaten backe by the fury of our Canons, and the industry of our Mariners, it is reported that they have lost before the Towne above a thousand men, and now despairing to be Masters of it, they have quitted the Towne, and raised the siege by Command from his Majesty, and are marching towards *Excester*.

His Excellence from *Portsmouth* is removed to *Hampton*, some twelve miles from *Portsmouth*. The Commons having lately received Letters from him, have Ordered, That he shall be forthwith supplied with all things necessary.

The Propositions of Peace are made the daily business of the House, (the particular Names of all such persons as through their extreme Malignancy have made themselves incapable of the generall pardon, are now concluded on, the next debate will bee what bills or Ordinances will become Lawes, which being agreed upon, and the Concurrence of the Lords being obtained to confirme it will indubitably bee dispatched to His Majestie.

We understand that Sir Wil. Brounke continueth still about *Barnack*, and that he is busie in the fortification of some places about *Chester*, but withall that he hath sent 11. troopes to Sir Thomas Aldersan, with the noble Sir Wil. Fairfax whose presence was of much advantage at the siege of *Lever-Pool*, who is marched now all that way to his assistance, with 8. troopes more of horse, & a Regiment of Foot,

the Fortification which Sir *William Brereton* hath made neere *Chester* (and other places being of some concernment to him, untill the returne of his Souldiers from *North-Wales*. The Lord *Fairfax* hath drawne together all his Forces and prepareth to joyne with the Forces of Sir *John Gell* at *Derby*, and with the Forces at *Leicester* to encounter with the Cavalry of the Enemy, which are said (being seven hundred strong) to be marching towards *Alenmark*.

The Earle of *Manchester* is advanced with his Infantry towards the West. His Cavalry is as we heare about *Banbury*, Sir *William Waller* and Sir *Arthur Haslebridge* with about three thousand Horse are marching up to Lieutenant Generall *Middleton*, who was lately at *Dorchester* the chiefe Towne of *Dorsetshire*. It is reported that his Majesty have a great desire to advance into the associated Counties of the East and South which are yet unplundered, and that they are already on their march to that intent but you must conceive they will find it a hard taske to march through the Horse and Dragoones of Lieutenant Generall *Middleton*, and Sir *William Belfore* which are seven or eight thousand, to march through the other forces of Sir *William Waller* and Sir *Arthur Haslebridge*, who are at least three thousand, neither will it be easie service for them to march through the Army of the Earle of *Manchester* who are about eight thousand Horse and foot, and lastly of all they will finde it a wearie day, and a hard travaile, to march through the Brigades of the City forces who are to stand as a Bulwarke and a reserve for the rest.

It is conceived that the two Priests Father *Bent*, and Father *Jame*, the one an Irish the other an Englishman who were those that tooke order for the conveying of the Saw unto the Irish Rebels who lately (as I have said) were taken againe, and with a strong Guard re-conveyed to the Tower, doe observe themselves in some place about *Moorefields*, and a great care will be had for the discovery of them.

We told you that the noble Sir *William Fairfax* was advanced from *Lancashire* to the assistance of Sir *Thomas Middleton* with 11. Troopes of horse which he received from Sir *William Brereton*, and 8. Troops from Sir *John Meldrum*. Vpon the arrivall of these, the Active Sir *Thomas Middleton* lost no time but presently advanced against the Enemy, who hearing of his approach drew off his men from the siege of Mount gomery Castle, with a resolution to give them Battaille in the Field, our Parliament forces desirous of nothing more then to fight came on with great Courage, knowing that this Battaille well fought would end the controverie in those parts, and upon a passage for

for an absolute conquest of Wales, at the first Advance unto the enemy they discharged their Muskets at too much distance, by reason of which our first impression failed of the Execution which was expected. On this the Enemy with boyle and violence pressed upon us, and firing close upon our men they made them with some disorder to retreat.

On this the noble Sir Will. Fairfax whole Breck scorned the base of the fear or danger rallied his men, and with insitt & valour charging on the enemy he was unfortunately hurt, but disdaining to own his death to one wound he valiantly fell upon the Squadrons of his Enemies, and receiving many wounds, hee roused and destroyed multitudes of them. He had a pained happiness which was before hee dyed to know himselfe a Conqueror, for hee brought to Montgomery Castle, he lived almost two dayes afterwards.

An exact List of the Enemies slain and taken Prisoners, at the late great Battell near the town of Montgomery Castle, with their Ordnance, Carriages, Ammunition, &c

- | | |
|---|---|
| Sir Thomas Durbigh Major Generall of the Horse. | Twelve Barrells of Powder. |
| Col. Drayton Major Generall of the Foot. | Two thousand Armes. |
| Leine Col. Alatwin. | Three hundred and fourscore Prisoners. |
| One Serjeant Major | All their Ordnance and Ammunition. |
| Ten Captaines | Slaine. |
| Twentie three Lieutenants | Three hundred or there abouts. |
| Three and thirty Hoptains | A Dutch Colonel that fell on the Field. |
| Fifty seven Serjeants | Some Hoptains as a hundred. |
| Eleven Drummers | Two Lieutenant Colonells. |
| Four Trumppeters | Two Serjeant Majors. |
| Other Officers | Divers Captaines. |

Slaine on our side p. The Tower was taken and a great care was had for the recovery of them.

Sir William Fairfax
Serjeant Major Fitz Simons
Sixteene more.

FINIS

Upon the arrival of this the Army Sir Thomas Fairfax lost no time but immediately advanced against the Enemy, who hearing of his approach, fled from the field, and gave up Montgomery Castle with a condition of nothing more than to the Field, our Parliament forces, who were now there to fight came on with great Courage, knowing that the Battle well fought would end the controversy of the parts, and upon a charge

The Weekly Account.

Num. 5

Sept. 2



Containing,

Certain Speciall and Remarkable Passages from
both Houses of PARLIAMENT; And Collections of
severall Victories; Obtained by——

{ Sir John Adairum. } { Sir Thomas Middleton. } { Yorkshire forces. }
{ Sir William Brereton. } { Wem Forces. } { Leicester forces. }

A famous Victory obtained by Sir John Meldrum, Sir William Brereton, and Sir Thomas Middleton, near Montgomery Castle, against the Lord Byron and five thousand of the Kings forces, with the manner of the fight; where were taken, 3. Majors, 1. Lieutenant Colonel, 10. Captains, 23. Lieutenants, 33. Ensignes, 57. Sergeants, 11. Drums, 4. Trumpets, 1480. common soldiers, 2000. Arms, 12. Barrells of powder. Besides, slain 1. Colonel, 2. Majors, 2. Lieutenant Colonels, many Captains, and 300. common soldiers.
A Letter from the Queen to the King; with her advice concerning Plymouth, and other affaires. The Enemies sallying forth of Newcastle; With the last newes from the King, and the Parliaments forces in the West.

From Wednesday the 18. of September, to Tuesday the 24. of the same. 1644.

London, Printed by BERNARD ALSOP.

WEDNESDAY, September 18.



Shall begin this Weeks Accompt with a Letter this day read in the House of Commons, directed to the Speaker, from Captain Batten; about the Reformation, at the Sound in Plymouth: Wherein he saith as followeth.

SIR,

I Was left here by my Lord Admirall, with eight Ships for securing the Town, and guarding the Western parts till my victuall be spent: Greenville summoned the Town lately, so there were drawn 300. Seamen out of the Fleet ashore, who cut a work upon Hookart Point in two dayes; But the Enemy on the other side of the Town, fell on so fiercely, that for defence thereof they were forced to desist; our workes being indeed but weak, in regard many of our men were drawne away: And were it not for the Sea-men, the Town would be in great distresse, for the

Kkk

spiri s

spirits of the Townsmen at first were much dejected; insomuch that they seemed regardless of their own welfare and security; yet notwithstanding, by the happy encouragement and valiant behaviour of the Lord Roberts staying here (whose vigilance and care is very much exercised in the preservation of the Town) it hath roused the spirits of the Inhabitants. Speedy relief is implored, both of men, money, and Ammunition, he being forced at the present to furnish them out of the Ship's store, the safeguard of which Town being of great consequence: In which he shall do his utmost to preserve it, that is

Your humble servant;
W. BATTEN.

By other Letters we understand, that three or four Ships were casually driven in thither, wherein was great store of provision, which proves very serviceable to that place, and that 800. men more, are come to them, the Garrison before consisting of about a thousand, besides the Townsmen, which have laid aside their way of Trade and Commerce, and wholly betake themselves for defence of the Town, and are resolved to stand it out to kill the last man.

Other Letters certify us of further action, of which I shall give you the particulars in another place.

THURSDAY, September 19.

THe last week I presented to your view the Copie of a late Summons sent to the Town of Newcastle; since which we have received further Intelligence from thence, together with an answer to the said Summons; which was to this effect.

WE have received your Letter, and seriously considered thereon, and if you can shew us any thing under His Majesties hand, that we should yeild up the Town unto you, we will obey it. But whereas you tell us we trust to broken Reeds and rotten staves, we confidently say again and again, that the God on whom we relye, is our strength and the Rock of our Faith, wherein the strength of our walles doth consist is so firm, that we fear not your threats, your Canon, nor what can be invented against us; And desire you to consider this, and avoid the effusion of blood from

Your friends, if you take our advice;

Signed by Warrant of His
Majesties Chapter.

MORLEY,
CARRE, &c.

To

To this bold and subtle answer of theirs, which favours of Jesuiticall pretences, which under the colour of holinesse overthrow the fundamentals of our Religion; and while they make a shew of professing the Protestant Religion in words, do really build up the Church of Rome, to the destruction of our Religion and the Professors thereof. A reply was returned thus.

THat we finde that Letters will not end the differences, and therefore unwilling to spend any further time to no purpose; But desire a Treatie, and that Hostages might be delivered on both sides; and hope in a Treatie they shall agree, and thereby prevent the effusion of bloud, &c.

*Signed by the Warrant of
the Committee of England
and Scotland.*

SINCLAR.

ARMYNE.

What answer was given hereunto, as yet is not come to our knowledge; but finding themselves out of hopes of relief by any of the Kings powers which are without, they would needs try the successe of a desperate salley forth, expecting every moment when the Scots would spring their Mines, and storm the Town; but they were driven back again with great losse, and a lamentable cry was heard in the Town. We hear of few that is slain on our side, but Major Beifore was wounded.

About five Weeks since, I told you of two Irish Rebels, viz. the Lord *Macquire* and *Macmahoon* which escaped out of the Tower, by sawing a sunder their Chamber door; and this week they were both taken againe, being found in a Lymners house in Dury-lane, and were discovered in this manner. viz. About 8. of the clock in the morning, an honourable Member of the House of Commons was taking Coach over against the house where these Rebels were, who looking forth at a window into the street, a servant of this Gentlemans that was taking Coach looking up to the Window espied them, and (being an Irishman) knew them; but at the present kept it secret untill his Matter was gone out of that street and then he revealed it, and so hasted to the Tower, and acquainted the Lientenant therewith. So he came immediately and raised the Train Band of Ludgate Ward, and by a still march, beset the house on all sides, and entering the house, found them in their Chamber, and carried them again to the Tower.

The Master of the house whose name is *C'loud* is a great Papiist, and said to be beyond Sea, but the woman and her servant were deservedly carried to

the Gate-house, for harbouring such guests, knowing of them. And in the house was found the pictures of the two Jesuites which were hanged the last Sessions, and of the Coyner, who dyed a Papist at the same time.

Something concerning the making of the Sawe with which they got out of the Tower came to light not many dayes before, which hitherto had not been related, which is this. A woman which belonged to the Spanish Embassadour, bespoke the same at an Ironmongers in Gracious street, bringing a pattern by which it should be made, pretending it was for a Chyrurgion in the Lord Generals Army, which he thinking to be tru, got it made accordingly, and she fetcht it, and paid for it; But he finding afterwards that it was employed in so ill a businesse, and not knowing what this woman was, but only that she used Leaden Hall Market, the Ironmonger every Market day sought for her there, and at length found her, and got her apprehended; yet on her examination, she would not confesse that she knew of the men, but they fearing upon this, that she house would be searched where they lay, they removed into Drury lane.

The Ordinance for setting the Militia in the Countie of Worcester (whereof I made mention in my last, is now fully agreed on, and past both by the Lords and Commons; Whereby it is ordained and declared that the Right Honourable *Basil* Earle of Denbeigh, *Edward* Lord Howard of Effingham Lord Lieutenant of the Countie of Worcester, Sir *Walter Devereux* Knight and Baronet, Sir *Robert Harley* Knight of the Bath, Sir *Giles Overbury* Knight, Sir *William Ashton* Knight, *John VVade*, and *Rich* *Creswell*, Sergeants at Law, *Humphrey Sallaway*, Captain *Daniel Dobbin*, *Nick*, *Leckmere*, *Edward Rowse*, *Sam*, Knightly, *John Nash*, *John Dormer*, *Thomas Milward*, *Thomas Cookes*, *George Wilde*, *John Penrice*, Esquires, Collonel *John Foxe*, Major *Richard Salway*, and Major *Edward Smith*, Captain *Charles Gbest*, Captain *Sam*, *Gardner*, *Henry Hunt*, *Thomas Yong*, *Edmond Yong*, *John Giles* of *Arly*, *John Fones*, *William More*, and *William Collins*, shall be and are nominated and appointed a Committee of and for the Countie and City of Worcester, and that they or any five of them shall have power to take superscriptions, towards the supplies of provisions and necessaries, for advancement of the service, and shall have power to put in execution the Ordinance for sequestration of Papists and notorious delinquents. The Ordinance for the fifth and twentieth part, the Ordinance for the Weekly Assessment, and all other Ordinances for advance of money, except the Ordinance of Excise, or new Impos.

From Leicester they write, that a small party of their horse met with 220 of Collonel *Hastings* horse, and routed them, killed 8, on the place, and took 60. prisoners, with their horse and Armes, which they carried triumphantly to Leicester.

FRIDAY, Sept. 20.

OUT of Lincolnshire we are advertised, that the Enemy at Newark lately *saline* forth with a partee of about 200. horse and Dragons, to plunder the Country and fetch in provisions, but the vigilant Commander Collonel *Roseffe*, having notice thereof, met them in their progresse, and finding them in a Lane, charged them, took four of their Scouts, forced the whole partee to retreat, and in the persult took 10. more of them.

The last Week I told you of a partee of Prince *Ruperts* horse which came out of Wales into the County of Worcester, and of their plundering Stratford upon Avon, since which we understand that they have plundered Easom also, and attempted to do the like to Broadway, and Arrow; and like perfidious sharkes spared neither one nor other. But very luckily Collonel *Massey* being not far off, and the Earl of Denbeighes forces ready to fall on, the other side, the Enemy was forced to retreat towards Worcester, many of their stragling men being taken and brought in to valiant Collonel *Massey*, who hath lately performed a further acceptable service, the particulars whereof you will have shortly.

The Queen hath written a Letter to the King, wherein she congratulates with him in his prosperous successe, in Cornwall, acknowledging the seasonableness thereof, and that it hath more conduced to her bodily health, then all the waters of France, hoping that his Majestie will now be able to hold out another Winter, and by that time she thinkes in some measure to answer the expectation of her going thither, though at her first comming the greatest state-men there, and the Priests (which should be principall Agents in drawing a Contribution) were much dejected at His Majesties hard successe. But it much troubles her that after so glorious a victory, his Counsels are so defatuated, as to sit down before Plimouth, it having heretofore almost proved fatall to his designs in the West; yet if he could gain it in convenient time (though he gave them their own conditions) it would be an excellent way to promote His Majesties service, for if he had but the possession of that Fort, it would be a great impediment to the Trade of Merchants, it being upon the Road for all the Shipping, besides the benefit that would redound to His Majestie in His Western affaires.

We had no sooner notice of this Her Majesties advice, but we received intelligence that His Majesty was gallantly repulsed at Plimouth, and received great losse, and is drawn away from thence to Excester, where its said he intends not to stay, for it is probable, there was some further secret Counsell for drawing his Army further back, and then the Lord Generall, Lieutenant Generall *Middleton*, and Sir *William Waller*, will be ready to entertain the proudest of his Retinew.

After Sir *Thomas Middleton* had taken *Mountgomery* Castle, making some stay, a strong party of the Kings forces under the command of Sir *William Vaughan*, were drawne from *Shrewsbury* and *Chester*, and besieged him there, but is since releevd by that Victorious Gentleman Sir *William Brereton*.

S A T T E R D A Y, Septem. 21.

T His week an Irish Lord which for some time hath been with the King, came up to London to make his peace with the Parliament, and take the Covenant, who was staied at the Court of guard, and brought to the Committee of Examinations.

By Letters from Sir *William Waller* read in the House, dated at *Bladford* (neer *Salisbury*) the fifteenth instant, it was certified that the Country thereabouts is in great distraction, and that there is great want of more forces to be sent down thither. That he secures the coast Townes with his foot, and preserves his horse and Dragoones for the field and for his own security.

That by a Letter from Colonel *Dolbier* to Lieutenant General *Middleton*, it was signified that my Lord General drew his forces away to *Winburne*, and so homewards, which if true his condition would be worse, yet by Gods grace he will not be wanting to give a good demonstration that he is their humble servant,

WILLIAM WALLER.

A Committee sate this week to consider on the Kings Letter (of which I acquainted you in my last account) of which Committee was the Earle of *Pembroke*, the Earle of *Nottingham*, the Lord *Howard*, the Lord *VVharton*, the Lord *Say* and *Seale*, and diverse others of the House of Peers; and Mr *Hollice*, Mr *Whitlocke*, Mr *Peyrpoint*, and above twenty more of the House of Commons; the whole Committee consisting of thirteen Lords and twenty six Commons; and after long consultation it was thought fit that the House should proceed in the perfecting of their Propositions to be sent to his Majestie; and although he doth not acknowledg them
by

by his Letter to be his Parliament, yet will they cleere it to the world that they are alwayes inclinable to peace, and try whether his Majestie at the last will really (as he doth verbally) make any true demonstration of his inclination thereto, and to avoid the further effusion of blood.

The Earle of Manchester his head quarter is as yet at St. Albons, but a party of his horse are at Banbury, where we heare the besiegers goe on with their work gallantly, and will shortly be ready to spring a myne.

A Regiment of the Earle of Manchesters horse are at Missenden in the County of Berks, who will be ready to assist the Country if the Wallingford forces should breake in amongst them.

Ordered that a commission be forthwith drawn up for the tryall of the Lord *Macquire* and *Macmahone*.

The excellent fine Stratagem of Warre which was used at the takeing of Mourtou Corbet Castle is very observable, but because I have seen it sundrie wayes related (some of them peradventure being only upon beare reports) I will here informe you what was written thereof to the Parliament, under the hands of Mr *Machworth*, Mr *Lloyd*, Mr *Glyn*, and diverse other Gentlemen of quality at Wem, wherein they certified that seventy foot, and as many horse marched from thence to Corbet castle, under the command of Major *Rinking* an experienced souldier, who getting within Musket shot before they were discovered, the Major passed over the dicke with ladders, got into the Flankers, from whence they beat the maintainers into the house, afterwards took another Flanker, with only foure Musketteers, after entered through a crib doore, and in short time became Master of the Castle, took Major *Bridgman* governour thereof, Capitaine *Maurice*, 1. Ensigne, 1. quartermaster, two horse collours, thirty good horse, eightie common souldiers, six barrells of powder, and great store of provision, and other things which they had plundered from the Countrie.

We are informed, that 7. of our Troopers having been at *London*, returning again towards their quarters, baiting their horses at *Henley*, a partee of the Cavaliers came in the interim and seised on their horses, but the men escaped, and they durst not persue them.

M V N.

M V N D A T. Sept. 23.

This day by a Letter to Collonel *Muton*, it was informed as followeth.
SIR,

THe valiant Commander Sir Thomas Middleton, having gotten the Castle of *Mountain*, the Enemy came with a great body against us, and on Wednesday last, Sir William Brereton and Sir John Meldrum came to our reliefe, and although the enemy was farr greater in number then we, and drew themselves into a formidable body of horse, Dragoones, Musketeers and Pikes; it pleased God to disperse them. They first drew away from the Castle and left a party of about 2000 men on the top of a hill, to face us, thinking to have fallen on our Reare with their maine body, and have cut us off, but when we went to charge them (thinking their other forces had been beyond) these forces which were left to face us retreated thew, their maine body appeared (they having themselves) we put our selves in Batalia, and gave a fire on them, but our horse not charging home enough, wheeled about, which done, the Enemy put by our Pikes, and the day seemed very doubtfull, the Enemy being encouraged, crying the day is ours, the day is ours. Hereupon Sir Thomas Middleton incouraged the horse, which were presently brought up againe in a body (the Yorkshire horse being commanded by Sir William Fairfax) charged the Enemy with such vallour and gallantry, that their whole body were presently routed, and we took Sir Thomas Tillley Major Generall of horse Collonel Braughton Major Generall of foot,

Leivtenant Collonel Blodwell,	11. Drums,
one Major,	4 Trumpeters.
10. Captaines	with other inferior Officers
23. Leivtenants	1480 common souldiers
33. Ensignes.	2000 Armes
57. Sergeants,	12 barrells of powder.

There was slain of the Enemy,

1 Dutch Collonel	} many Captaines
2 Majors	
2 Leivtenant Collonels	
	300 common men
	500 wounded.

On our side we lost but 18 men on the place, of which was but one of note, viz *Ma. S. Symons*, but diverse were wounded amongst which was that Noble spirited and tres valliant Gentleman Sir William Fairfax, one near allyd to the Lord Fairfax, who is since dead of his Wounds; of whose losse, the Parliament hath expressed a great sence.

The cheif Commander on the Enemyes part was the Lord Byron, who had about 5000 commanded men well Armed, and on our side was about 4000. Our horse were commanded by this ever renowned Gentleman Sir William Fairfax, and the foot by valliant Sir John Meldrum, yet must not v glorious Sir William Brereton, nor Sir Thomas Middleton be forgotten, who are equall to have a share in the honour of this dayes success.

F I N I S.

The Siege at Plymouth raised. The Barrails at Montgomery related. Ferdinando Stanhop slain. Colonel Hastings beaten. Master Waller fined: And five Regiments of the City designed for the West. The Earle of Manchester, and Sir William Waller to joyne.

THE KINGDOMES

Weekly Intelligencer:

SENT ABROAD

To prevent mis-information.

K. P. P.
London

From Tuesday the 17. of Sept. to Tuesday the 24. of September, 1644.

IN the first place, I shall present you with that, which doth more sad the hearts of those about his Majesty, and the Malignants here in Town, then their victory in the West did elevate them up; and that is this, the two Irish Rebels, *Macqueere*, and *Macmohun* that escaped out of the Tower, are both taken again, being discovered at a private house in Drury-Lane, where they were apprehended, and carried through the streets, that the Malignants might with griefe behold their two Champions to settle the Protestant Religion; first in Ireland by a massacre there, and here in England by sending over in such numbers, Irish Rebels to the Kings Armies.

Eccc

There

There was something else taken with these two men, then is yet fit to be discovered; yet amongst other Letters, and things discovered found about them; *Mistress Leveston* over against the *New-Exchange*, was a woman discovered to be privy to their escape (in whose house the *French Agent* lay) the Committee appointed to examine her, entred no Chamber but her own, and seized on nothing, but in her own Chamber; and because they would avoide giving any offence to the *French Agent*, the Parliament sent a Committee of Lords and Commons unto him, to let him know no servant, nor any thing else that belonged to him, should be stirred or medled withall, nor any search made in any of his roomes: but in regard *Mistress Leveston* was a Subject of this Kingdom, and guilty of high Treason, and one that had no relation to the *French Agent*, but had a private Chamber left to her selfe (being the owner, or Lessee of the house) they could do no lesse then secure her person, which they conceived might be done without violating the League between the two Kingdoms.

The *Spanish Ambassador*, in whose house the two Priests did lodge, that procured the Saw for the two *Irish Rebels* that escaped, doth averre on his honour, that such two were once in his house, but are run away.

The Parliament hath spent three dayes this weeke in finishing the Propositions; and the Lords, and Commons that are made incapable of mercy, either for life or estate, are concluded on; It were a crime to publish them, before they be sent to the King, yet least the world should thinke the Parliament may forget one that deserves to be made incapable, I will presume to name him, and that is, *Master Henry Jermin*.

The Letter which the King sent the other day to the Parliament, dated the 4. of *July*, with that of the 8. of *September* by way of Postscript, was taken into consideration and vo-

ted

red by the Parliament, that the direction of that Letter, nor the matter therein contained, did not sufficiently acknowledge this Parliament, to be the Parliament of *England*; neither indeed will ever they about the King suffer him to do it; for we have it under *George Lord Digbys* own hand (who subscribed both these Letters of his Majesties, as Secretary) that his Majesty had laid it for a foundation, upon which he built all his designs, never to acknowledge this a Parliament: and therefore this was (*Ex intentione*) sent but as a mock-Peace; to delude the people; to perswade them to believe of great inclinations to Peace in his Majesty and the Army.

For God sake, if there be as reall an intention to Peace in the King, as he pretends, why will he not direct his Letters to the Parliament in the same manner, as he had ever wont to do before these troubles begun, and in such termes as to acknowledge them the Parliament, which his Majesty himself assembled by Writ, and hath passed a Law for the continuance of it, which Law he is sworn to keep: and therefore till you see this acknowledged by the King a Parliament, what ever reports you hear in the Country of gracious intentions of Peace from the King, unlesse you see this Parliament acknowledged withall, there is no hopes of good.

Though his Majesty by his Letters, did not in a right way invite a Peace; yet the Parliament notwithstanding, ordered to sit upon the *Propositions* every day till they were finished, which I beleeve will meet his Majesty in the West, and then the world shall see, who is most averse unto Peace.

All the Kingdom knowes, how they at *Oxford* broake the last Treaty there, through the prevalency of the *Irish*, and *English* Papists, and it is to be wished no such be now found again about the King.

The Parliament having ordered the E. of *Manchesters* forces and Sir *Will. Wallers* to joyne, and to take care of the West, till

my L. Generals foot be new cloathed and Armed (which foot were so barbarously used, as never foot in *Christendom* were, a King being a witnesse of it, and yet applied no remedy that was effectuall) and his horse refreshed, and then his Majesty may perhaps finde an Army considerable, to recover what (I cannot say by what means) was lost in the West: Colonell *Ware* (who was the first man that quitted his Posts, and lost a Castle) was the first man that run away to the King, and is now active against us: if he had any confederates with him, and are yet amongst us, I wish they were discovered betimes, or that the Parliament will go upon common fame, and remove such inferiour Officers, as it speaks blame worthy.

This businesse in the West, is well nigh ballanced with a victory in *Wales* (of which more anon) but the Parliament, and City (who have more peculiarly acknowledged this great Cause in hand) have ordered five Regiments to march out of the City to waite upon his Majesty to the Parliament of *England*, which he himselfe will in due time be perswaded to acknowledge, though the Queen (as its said) hath sworne him to the contrary. And the better to accomodate these forces with a moneths advance money, and a Train of Artillery, that they may go like a Brigade, fitted to the War, Master *Waller*, once a Member of the house of Commons, and now prisoner in the *Tower*, offered the Parliameng that in regard of the exigency of the occasion, if money proceeding from his hands (whose life lay justly at their mercy, though he had not been guilty of the losse of life, of any friend of the Parliaments) he would willingly advance ten thousand pounds for the service of the State, and for the service of the City in particular, against whom he had much offended (if it had taken effect) and submitted to other punishment; and accordingly the house accepted of 10000.li. Fine, and to be sent beyond Sea, where he may not do disservice to the State.

And

And here give me leave to say a word of Master *Waller's* condition, and of the wisdom of the Parliament, in this favourable punishment : Is not ten thousand pounds more service to the State, presently advanced, then the life of a dying man, that in all likelyhood cannot continue many dayes if no body had suffered for the crime, he with others were guilty of, I would never have been of opinion for this favourable punishment : But seeing the principall Actors have suffered, *Tompkins*, and *Challenor*, and *Hampden*, and another died since in Prison : There is satisfaction sufficient for that horrid Plot, wherein much blood was intended to be spilt, though God did timely prevent it, and not a drop of blood was spilt, but of the Conspirators.

Besides Master *VValler* did expresse that ingenuity in his Confession, that (though things remained in much obscurity) he directed the Committee how to finde out the bottom of the Plot, and the Committee that did examine him, did promise him, that if he dealt ingeniously with them, they would be mediators for him to receive mercy, and therefore it cannot be thought amisse by any in the City (all these things considered) but that he is made a fit object of mercy.

Having done with Master *VValler*, I shall now returne to the Kingdom of *VVales* (in that expression I shall please the old Brittaines) where in *Montgomery* Shire the enemy had laid Siege to *Montgomery* Castle, as strong a Castle, as is in the Kingdomes of *VVales* or *England*, the besieged were the forces of Sir *Thomas Middleton*, and with them was the Lord *Harbert*, Lord *Cherbery* : who till Sir *Thomas Middleton* came before the Castle stood as Neuter, and was sufficiently plundered by his Majesties forces for it, but when the Parlia-

ments forces came before it, he surrendred the same to Sir *Thomas Middleton*, who had no sooner placed a Garrison in it, but the Kings forces besieged it: whereupon Sir *Thomas Middleton* retreated with his horse, and prevailed with those valiant Gentlemen, Sir *John Meldrum*, and Sir *William Brereton* to send help to raise the Siege, which he no sooner desired but it was granted: whereupon Sir *John Meldrum* desired Sir *William Fairfax*, with the *Yorke*shire Regiments of horse to march with him; who said, For the service of the Parliament to any parts of the Kingdom, and so they marched with three thousand horse and foot, and had five hundred horse and foot in the Castle.

The enemy perceiving our forces to come on with resolution to fight (though 5000. to our 3000.) retreated to the top of the Mountain, a mile from the Castle, and left a Field of advantage to us, whereon we placed our men in Batalia, and there quartered all night, and sent out parties of horse to bring in provisions to victuall the Garrison, which the enemy perceiving, descended down the hill, and charged our forces with that bravery, both horse and foot, that both our foot and horse gave back; and Sir *William Fairfax*, that valiant Gentleman being deeply engaged, in an unwillingness to retreat, was wounded, and taken prisoner, but at the second charge was relieved, and was again engaged in a hot fight, where he received more wounds (in all 12. or 13.) and the Victory being obtained, and the enemy routed, and taken, he marched off the Field, into the Castle of Montgomery, where after 16. houres time, he dyed of the wounds he received in the Fight, and desired Sir *William Brereton* to tell the Parliament, He thought his life well bestowed in the service of the Parliament, and in that Cause they did maintain, and to desire them to have a care of his wife and children,

children, and accordingly the Parliament hath ordered immediate care to be taken for them. This may be said of a *Fairfax* and a *Sheffield*, that there is not one of either of those two names in England, but are engaged for the service of the Parliament.

In this battaile there fell 400. some write 500. of the enemy, and many Commanders of note : There were taken prisoners Major Generall *Broughton*, who commanded in chiefe, till the Lord *Byron* came, and after the first charge, his Lordship rid hard for it, and left Major Generall *Broughton* in the field : besides him, there was taken Col. Sir *Thos. Tildesley*, the Arch-malignant of *Lancashire* ; Lieu. Colonel *Broughton*, Three Majors, Nine Captaines, Two and twenty Lieutenants, Thirty Ensignes, Fifty Sergeants, One thousand foure hundred and fourscore prisoners, Two thousand Armes, most of them of the English-Irish foot, that came out of *Ireland*, the only foot Prince *Rupert* had left to march with him.

The enemies horse that run away, escaped some to *Chester*, some to *Shrewsbury*, but such is the weak condition of the Garrisons at *Chester* and *Shrewsbury*, being emptied of their best foot to besiege this Castle, that Sir *John Meldrum* (who commanded in chiefe in this late Victory) writes, that he hopes in a short time to give a good account of those two places, as soon as *Liverpoole* is surrendered, which he hopes by starving of them, in a short time to bring them into the obedience of the Parliament.

Sir *Thomas Middleton*, Sir *John Meldrum*, Sir *William Brereton*, Sir *William Fairfax*, and Colonel *Rudgeley*, though great Commanders, yet they all agreed in this Action, and one yeilded to another, so the service went on, and the *Staffordshire* and *Cheshire* foot fought like Lions, and came to push of pike with the English-Irish.

I forgot to tell you, that they in the Castle, in the time of this Fight sallied out, and fell upon the reserve of the enemies that remained in their works, and bear them out of their works, and took many of them prisoners, and chased them into the Mountains.

Sir *John Price*, and divers of the Gentry in *Wales* are come in, and have declared themselves for the Parliament, and by consequence, all *North-Wales*.

We have it for certain that the siege before *Plimouth* is raised, and that his Majesty is at *Tavestock*, and *Greenwich* at *Plimpton*: I cannot say the enemy received any great losse (as from us) at the siege, but indeed they have lost a brave opportunity, in not pursuing an advantage; I told you in my last, I thought they would be infatuated, and that this in the West, was but a Lightning before death (and I hope it will prove so) but her Majesty hath sufficiently chid the King, for learning of his enemies (as she calls them) not to pursue an advantage: So his Majesty is hopping Eastwards, but the *Cornish* will not stir out of their Country, and very few of the *Devonish* will march.

I could tell you of sixty horse taken in *Leicestershire*, of *Hestings* horse, and of as great a party routed by Colonel *Burghinson*, Governour of *Nottingham*, and Colonel *Ferdinand Stanhop* slain: Likewise of a party of the Kings routed, and many taken, by Captain *Savile*, near *Taunton Dean*, and of sixty at another place, taken by Sir *William Wallers* forces, but I have not room left to mention them.



London Printed for R. W. September 24, 1644.

All the severall

ORDINANCES AND ORDERS

England OF THE
LORDS and COMMONS

Assembled in PARLIAMENT:

For the speedy establishing of a

Court Martiall

Within the Cities of London, Westminster, or
Lines of Communication.

Together with the names of such Commissioners as
are appointed for the Execution thereof.

Die Sabbati 7th August. 1644.

O Rdered by the Lords in Parliament assembled, that
this Ordinance of Martiall Law be printed accor-
ding to the Originall, and forthwith published.

John Browne Cler. Parliamentorum.

London printed for Iohn Wright, in the old Bayley.

August 19. 1644.

Printed



Die Veneris 16. Aug. 1644.

*An Ordinance of the Lords and Commons
assembled in Parliament, for execution of
Martiall Law, to continue for the space
of foure moneths.*

BE IT ORDAINED by the Lords and
Commons assembled in Parliament,
and by Authority of the same, That
Robert Earle of Essex, Captaine Ge-
nerall of the Forces raised by the Authority of
Parliament, Algernon Earle of Northumberland,
Henry Earle of Kent, Philip Earle of Pembroke,
William Earle of Salisbury, Oliver Earle of Sulling-
brook, Edward Earle of Manchester, Basil Earle of
Denbigh, William Lord Viscount Say and Seale,
Philip Lord Wharton, Dudley Lord North, William
Lord Grey of Werk, John Lord Roberts, Philip
Lord Lisle, Sir William Waller, Sir Arthur Hasle-
rig, Sir John Corbet, Sir John Hamfield, Sir Hen-
ry

ry Heyman, Colonell Alexander Popham, Colonell
 Stapely, Colonell Whitehead, Col. Morley, Col.
 Portfoy, Col. Ven, Edward Baynton Esquire, Col.
 William Iephson, Colonell Alexander Rigby, Tho-
 mas Arundell Esquire, Serieant Major Gene-
 rall Skippon, Sir Nathaniel Brent, Doctor Tho-
 mas Eden, Iohn Bradshaw Esquire, William Steele
 Esquire, Sir James Harrington, Colonell Brown,
 Colonell West, Colonell Charles Fleetwood, Col.
 William Strode, Col. Turner, Col. Manwaring, Col.
 Whitchore, Col. Pyndar, Lieutenant Col. Welden,
 Lieutenant Col. Vnderwood, Lieutenant Col.
 Wilson, Major Salloaway, Major Tichborn, Col.
 Humphrey, Col. Player, Col. Prince, Col. Harner,
 Major Camfield, William Molins, Col. Owen, Lieu-
 tenant Col. Web, Lieutenant Col. Bradley, or any
 twelve or more of them, whereof such of the
 Members of either House of Parliament, as
 have Commissions and commands in any of the
 Armies or Garrisons, and Sir Nathaniel Brent
 alwaies to be Three, shall be Commissioners,
 and shall have full power and authority to hear
 and determine all such causes as belong to Mi-
 litary cognizance, according to the Articles in
 this present Ordinance mentioned. And to pro-
 ceed to the Tryall, Condemnation, and executi-
 on of all offenders against the said Articles, and

to inflict upon the Offenders such punishment, either by Death or otherwise corporally, as the said Commissioners or the major part of them then present shall iudge to appertain to Justice, according to the nature of the Offence, and Articles here insuing:

I. **N**O person or persons whatsoever, shall from henceforth voluntarily repaire or go from the Cities of *London* and *Westminster*, or from any other parts of the Kingdome, under the power of the Parliament, unto the person of the King or Queene, or Lords of the Counsell abiding with him, or her, or to any Commander or Officer of the Kings Army, or shall give or hold any Intelligence by Letters, Messages, or otherwise, with any in Armes against the Parliament, without consent of both Houses of Parliament, or the Committee appointed by Ordinance of Parliament, for managing the war, the Lord Generall of the forces raised by the two Houses, or from the respective Officers that shall command in chiefe any of the said forces, upon paine of death, or other Corporall punishment at discretion.

II. Whosoever hath, or shall plot, contrive, or endeavour the betraying, surrendring, or yeelding up to the Enemy, or hath, or shall, contrary to the rules of Warre, surrender, yeeld up or betray any Cities, Towns, Forts,

Forts, Magazines, or forces which now are, or hereafter shall be under the power of the Parliament, shall be punished with death.

III. No person or persons whatsoever not under the power of the Enemy, shall voluntarily relieve any person being in Armes against the Parliament, knowing him to have beene so in Armes, with any Money, Victuals, or Ammunition, upon paine of death or other corporall punishment at discretion, or shall voluntarily and knowingly harbour or receive any being in Armes as aforesaid, upon paine of punishment at discretion.

IV. No Officer or Souldier shall make any mutinous Assemblies, or be assisting thereunto, upon paine of death.

V. No Guardian or Officer of any prison, shall wilfully suffer any prisoner of War to escape under paine of death, or negligently under paine of imprisonment, and further punishment at discretion.

VI. Whosoever shall voluntarily take up Armes against the Parliament, having taken the Nationall Covenant, shall die without mercy.

VII. Whatsoever Officer or Commander, hath, or shall desert their trust, and adheare to the enemy, shall dye without mercy.

And it is hereby further Ordained by the Authority aforesaid, that the said Commissioners,

or any twelve or more of them, whereof such
 of the Members of either House of Parliament
 as have Commissions and Commands in any
 of the Armies or Garrisons, and Sir Nathaniel
 Brent, alwaies to be three, shall be authorized
 from time to time so often as they shall thinke fit,
 or shall be ordered thereunto by both or either
 House of Parliament, to sit in some convenient
 place within the cities of London, Westminster,
 or Lines of Communication, and to appoint a
 Judge Advocate, a Proboost-Martiall, and all
 other Officers needfull. And it is hereby fur-
 ther Ordained, that all Mayors Sheriffs Ju-
 stices of Peace, Constables, Bailiffes, and
 other Officers shall be aiding and assisting to
 the said Commissioners in the execution of the
 premisses, and that the said Commissioners,
 and every of them, and all and every other per-
 son and persons, that shall be aiding and as-
 sisting to them in the execution of the premisses,
 shall be saved harmlesse and indemnified for
 what they shall doe therein by authority of
 parliament, provided nevertheless that no
 Member of either Houses of parliament, or As-
 sistants of the House of Peeres shall be question-
 ed, or tryed before the Commissioners appointed
 by virtue of this present Ordinance, without
 assent

(82)
assent and leave first had and obtained of both
houses of Parliament.

And be it also provided, that this present Or-
dinance, and the authority hereby given, and
appointed to the persons hereby nominated,
shall endure and have continuance for foure
moneths from the making hereof.

provided that this Ordinance for any of-
fence hereafter to be committed shall not take
place, or be of force until eight daies after the
publication hereof, any thing in this Ordinance
to the contrary notwithstanding.

Die Iovis 29. August 1644.

V Whereas by an Ordinance of the Lords and
Commons in Parliament assembled, for
the establishing of a Court Martiall, amongst other
things, it is ordained, That the persons therein nomi-
nated, or any twelbe or more of them, whereof such of
the Members of either House of Parliament as have
Commissions and Commands in any of the Armies or
Garrisons, and Sir Nathaniel Brent alwayes to be
three, shall be Commissioners.

Be it now Ordained, That the said Clause shall be
amended and established in manner following: that is
to say, That any twelbe or more of the persons in the
fozementioned Ordinance named, whereof the Mem-
bers of either House of Parliament and Sir Nathaniel
Brent,

Brent, or three of them alwayes to be present, shall be Commissioners to doe all and ebery thing and things as in and by the said Ordinance is limited & appointed.

Die Lunæ, 16. Septemb. 1644:

Resolved by the Lords and Commons in Parliament assembled, That one of the Articles for the Commissioners of Partiall-law shall be, to have power, and are hereby authorised to proceed against such Officers and Souldiers as have departed, or shall depart from their Colours without leave, according to my Lord Generals Articles.

And further ordered, that the Committee for the Militia have notice of this Order, who are hereby entoynd to give directions to the severall Courts of Guards, to apprehend such of the said Officers and Souldiers as they come to the Courts of Guards. And this Order is to be printed and published.

Ordere and Declared by the Lords and Commons, That all Officers and Souldiers that are in & about the Citties of London and Westminster, and are under, or have command abroad, and doe not depart the same by Friday next, and goe to their severall Colours and Charges, shall be proceeded against by the Commissioners for Partiall-law, according to my Lord Generals Articles, who have power hereby to proceed against them accordingly, (excepting against such as are to attend by Order of Parliament.

The Committee of the Militia is hereby Ordered, to publish this Order forthwith upon beat of Drum.

Joh. Browne Cler. Parliamentorum;

FINIS.

Mercurius Somniosus⁹

COMMUNICATING

His Packet of Intelligence from the
severall WATCHES of divers parts
of the Kingdome:

CERTIFYING

How the three Major Generalls, with the losse of the Noble
Sir WILLIAM FAIRFAX and others, raysed the
Siege at *Montgomery Castle*.

Taken prisoners.

The two Generalls of Foot and
Horse.

12 Colours Majors and Cap-
taines;

23 Lieutenants.

33 Ensignes.

57 Sergeants.

12 Drums.

1480 Common souldiers.

Slain.

5 Colonells and Majors.

Divers Captains and Offi-
cers.

300 Common Souldiers.

590 Wounded.

200 Armes taken, and

12 Barrells of powder.

All their Bag and Bag-
gage.

Besides other Newes from the King Prince

Rupert, the Lord *Hopton*: and Collections of
Strange Dreames, such as are not usually
Committed to the Presse.

Septemb. 25

LONDON,

Printed by JANE COE. 1644.

Mercurius Somnolus

COMMUNICATING

His Lack of Intelligence from the

Rev. Mr. A. T. W. to the Rev. Mr. A. T. W.

CERTIFICATE

The following is a list of the names of the

Rev. Mr. A. T. W. and the Rev. Mr. A. T. W.

who have been named in the

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who have been named in the

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Besides other names, the following are

named in the Table of Contents

who have been named in the

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LONDON

Printed by James C. & Co. 1844



Mercurius Somniosus,
Communicating his packet of intelligence
From the severall VVatches of divers
parts of the Kingdom :



Rousie Morphem, having sealed on
some men at broade noone day, and
Briza, taking the opportunity of the
season sent forth his little C V D I N.
The unhappy Boy aspired sometimes
to high thoughts; and when he ple-
sed sported with meaner pleasures,
still acting his delightfull change in
what he best liked ? but alwaies
various in his effects; At his pleasure
he bends his Bowe at Princes, and
sometimes wounds persons of meaner faculties; but misseth none
at whom his fancy invits him to shoot.

First of all the wag turnes Courtier : and misseth not the Kings
Chamberlin presenting him with a Dreame : that he thought he
he saw in a Vision, The Lord *Cottington*, *Digby*, and *Ned Hide*
the counsellor, carrying the C R O W N E to three Prelats, that
sate in a withdrawing roome, who having worne it by turnes.
like a festivall Garland, & lined it with the Lawn of an old pair of
Bishops sleeves, and dandled the Canaries, themselves carry it in,
and intreat his Majestie to wear it, whilst they rest themselves,
For which he gives his Peers and prelates thanks, VVeares it, and
begges their blessing to him, and his posterity, which the pre-
lates promise him is conferred to perpetuall future ages.

Then comes in the *Queen*, with a Spanish Lute, and she plaies
before him variety of Italian lessons, which *Philips* and the rest
of her ghostly fathers had taught her, and invites the King to
dance:

dances. The Court Lords praise the Musick, and praise the King in this sport; in which *Jamies* out-capers them all, and the Bishop of Armagh rounds the King in the ear and tells him privately, that in truth it is a sweet harmonic; good to prevent melancholly; full of lustre to the crowne; and prays long may wee see these dayes.

Then presently steps in a company of Irish Rebels, with their swords drawn; and they swear that if they may have but commission for it, that they will soon be the death of all the base *Round-Heads* that would hinder this sport: which being granted, they fall on, and murder man woman and childe: and speedily returne with whole Barrells of Protestant blood, for which sacred act, they beg some titles of honor to make them capable of doing more of that service.

But the Boy being weary of that sport, leaves the court, and comes to Westminster, to visit the Parliament, and mounting a loft he gets first into the house of Peeres, where finding one in a slumber, he puts into his fancy the oppression (in a dreame) of an Enemy Drawing nigh, which causeth fear, but awaking, it is nothing but a message from the house of commons.

The mean while the Wag runnes to the Lower House, and finding one of the Members asleepe; shootes at him, hit his fancie, and in a Dreame presents him with a Lyon a Dragon, and diuers wilde beasts at the door, ready to enter with open mouth to devour them: the House full to prayers, the beasts roare, the Trained Band at the Doore of the guard run away, and presently Angels appear and muzzle those furious beasts, and leade them quite away.

Cusid then goes downe into Westminster Hall, and there finding colonell *No-Foxe*, cast by *Morphew* in a deep sleepe in one of the seats: he fastens upon him and amoungst some other visions presseth him with this Dreame; that his couzen *Self-Guid*, had brought him a commission to stay at home and receive pay, whilst his captain Lievetenant led on the Regiment: which did please his humour well, that he might sleep securely whilst others did his duty, he might walke Westminster Hall with gould gingling in his pockets, and every weeke make him a new Sute of clothes, and every one suteing with the fashion, and looking ofner on his Ordinance, and commission in Westminster Hall, then on his Ordnance, and Artillery in the field; and his heart is so light and merry, that in this rapture he is strooke with an

amaze-

amusement of himselfe. The poor lame Souldier, sits upon another bench, and he dreames too, that he saw a cavalier coming to kill his colonnell, who being asleepe, awakes him, and tells him of the danger; for which the Generous commander pulls out of his pocket four old farthing tokens to reward him with.

An honest countrey fellow coming thither to know how the businesse goes between the Major Generall, and the Committee of the Countie where he dwells; he lies him down upon a bench and having newly drunke his share of two or three pots of Ale after dinner begins to be sleepey; and a Boy strikes him into a deep slumber, and he dreames that he heard a Member of the House, relating some newes which came that day to the Parliament, and what order the House hath taken to supplie some forces with necessaries; and other businesse that was that morning debated in the House: and a popish priest (which the court-Martialls, Provost-Marshal that serve the City, and that court; and Westminster Hall too; can never be able to finde out; came with a table book and writ down the heads of the Intelligence, and after with drew himselfe to write it fairer in a letter which he directed to Prince Rupert, which the countrey man by overlooking him, discovered; and for want of the Provost Marshals presence there, addrested himselfe to a Serjeant at Armes man, and he being apprehended and searched; there was found a whole Packet of secret intelligence about him.

But the Boy being weary with staying so long at Westminster changes his station; and removes into the city of London; and there whispers in a Malignant Citizens eare, and having soundly charmed him, he filld his cogitations with this Dreame, That the cavaliers were come to London, and had massacred the Members of the Parliament, and were tyring the city of London, and putting men women and children, all to the sword, and considering with himselfe, that he had alwaies been very active, both to do and speake at all times for the King, and his forces, prayed for them more, then for his own soul, and cursed the Puritane Dogs that ever spake the least word of hurt concerning them: therefore he hastned to tell them how he alwaies desired that they might have the better of it, and shewes them their letter of correspondence, and desired that favour to be shewed to him, and his wife and children, which he deserved for his faithfull services. (But the

cavaliers regarded none of his complements) but went on in a resolute manner, sparing neither the one nor other, nor taking notice of friends, or foes; or any thing that was past, tooke his wife and ravished her, abused his daughter to death before his face, dasht out the braines of his children, and fired his house about his eares, and as they were going to cut his throat he awaked.

CUPID goes then to the tower, and finding the Archbishop of Canterbury upon his Couch filled his head full of Proclamations, amongst the rest he Dreamed, That a grim fellow that appeared like bones wrapt in a sheet, came with a warrant to fetch him to Purgatorie: And therefore bade him make his will presently.

*The Bishop of Canterbury his Will, ready drawn
for him to seal,*

I Myprimis, I give my soul to the Popes Charity to be redeemed by all the Derges, Masses, and indulgences that can be procured to redeem it of our Purgatory.

My body I commit to the hands of the Executioner to see Justice done, and not permit me to be pulled to peeces before he hath perfected his office.

My head I returne to Rome that sent me the Cardinals Hat, for it to wear. My heart to the English Papists, and my conscience to those Gates where *Bensteds* quarters there, that was hangd drawn and quartered for me.

My square cap I leave to my Secretary to weare in his chamber, and my filke skarfes for my Gentlemen to mourne in; for my Gownes I bequeath to my counsellors, and my Cloakes to their Clarkes, to cover my infirmities.

My Hood and Tippei I desire may may be hangd up in Redding for a monument to be perpetually remembred by my country men; and my lawn sleeves I give to the Kings Souldiers to make them kraplacks on; And all that I have besides I give to the Irish Rebels.

But to leave the Arch-Bishop; And it (by this time begining to draw towards night; Cupid returnes to Westminster, and findes a drowsie fellow at Hell, parted from his company, and laid down to sleep after supper, hee loads him with dreames: amongst which he thought that he saw one whispering with a clergy man, desiring

ring him in his next sermon to raile against those that were at the Beggars feast, and he would take it for a great favour, for quoth he, there was a Great Earl there one that I Cannot endure, and this is a brave opportunity for me : and therefore speake to the purpose, bring them in one way or other to make them as odious as ever you can ;

Then he wondering to see such doings there asked the Tapster what place that was Called, why quoth he; it is called Hell, I thought so quoth the man ? because there is such spirits in it, well this Clergie man (thought he) may raile aginst them as he p'ea- seth ; but methinks it is no point of divinity , For beggars are Christians as well as Lords, and receive the Sacraments with Lords too : and Christ allowes it, and why not dine with Lords, but it is an offence to the state (it may be he will say) well but he is no states man ? And whilst he was thus controverting the point in his thoughts the rest of his Company awaked him, away went little Cupid to his Mistresse ; who fell in a discourse as followeth.

Dialogue between Brizo and Cupid.

Brizo : *How now Boy where hast thou been, all this day ? tell me quickly for I must send thee abroad again, this night to do great bus- nesse for me. But first give me an account of the day past, tell me then what Newses in England ?*

Cupid. *Why they are still altogether by the eares.*

Brizo : *What is the matter there, what are they fallen out about ?*

Cupid. *The King and the Queene fight against the Parliament and the Commons.*

Brizo. *But is their difference likely to continue ? Will they not boare of peace ?*

Cupid. *They both say they would have peace, but they cannot agree about it, The Kings army which they call Cavaliers, would yeeld to peace if the Parliament and the City of London would let them come quietly and take away all that they have from th m and the Parliaments army they call Round-heads would yeeld to peace if Popery might be utterly extinguished, and iustice executed on offenders.*

Brizo. *But what newes from their Armies: how do they go on of both sides, what hath been done lately.*

Cupid. *There came a Post the last night, which certifieth as followeth.*

The

The King I heere is coming from *Raies*, and intends to
if he can breake through to *Oxford* againe to set up his
quarters there, whilst his horse try if they can breake into the
Associated Countiees.

The Parliament are close about Propositions for Peace, to be
sent to the King. *Raies* is recruiting, and *Flapton* is Plundering.

But there is a notable Victory obtained by Sir *Thomas Middleton*,
Sir *William Breveson*, and Sir *Iohn Alderman*, at the raising
the Seidge at *Mountgomery* Castle, which was thus.

The Earle of *Cherbery* having delivered up *Mountgomery*
castle to Sir *Thomas Middleton*, and placing a Garrison there, the
Enemy Bescided them September 7. the Seidge continued 10
dayes.

Tuesday the 27 of *August*. the Enemy being betweene foure
and five thousand, the foure Major Generalls aforesaid, with a-
bout the like number, of betweene foure and five thousand, raised
the Seidge and had a great Victory.

A List of the Particulars of this great Victory:

Taken Prisoners of the Kings forces. Slaine of the Kings forces.

Sir *Thomas Tinsley* Major Gene-
rall of the horse.

Collonel *Broughton* Major Ge-
nerall of the foot.

Lieutenant collonel *Bladwin*.

1 Serjant Major.

10 Captaines.

23 Lieutenants.

33 Ensignes.

57 Serjants.

11 Drumes.

4 Trumpeters.

And other Officers.

1480 common Souldiers.

A Dutch collonel.

2 Lieutenant collonels.

2 Serjant Majors.

Divers captaines and Officers.

300 common Souldiers.

500 wounded.

Taken besides.

300 Armes.

12 Barrells of Powder.

All their carriages bag & baggage.

Slain of the Parliament Forces.

Sir *William Fairfax*,

Serjant Major *Fitz Simonds*.

18 others, and many wounded.

The Souldiers Language

10

Sept: 26: O R, 1644

A Discourse between two Souldiers, the one coming from *York*, the other from *Bristol*, shewing how the Warres go on, and how the Souldiers carrie and demean themselves.

With a Survey of what Forces the King hath at Command, both *Forraigne*, and *Domestick*.

Effery. Stand.

Nicholas. Why stand thou, what is the matter?

Je. Who art for, for the King, or Parliament?

Ni. I am for the King.

Je. Thou art for the King, and Parliament, art not?

Ni. For the King, and the Devil, do I not tell thee who I am for, what need any more questioning?

Je. How shall I know if thou speakest truth?

Ni. God damne me, but he run my Rapier thorow thee, if thou stand vexing me thus, and I am in haste.

Je. Why brother, I pray you be not offended with me, there is so much dissembling in the world, we know not who to trust; for the Round-heads, they pretend, and say they fight for the King, as well as we: but I think by thy speeches, thou art an honest good fellow, and I pray thee unfold unto me, from whence comest thou, and whither art thou going?

Ni. I came now from *York*, and I am going I know not whither.

Je. I pray you what good news at *York*? it is a place I have long desired to see, and I am now going thither.

Je. I tell thee, I am in such haste, and in such fear, that I dare not stay to tell thee any news; otherwife I could tell thee as sad a tale as ever thou heardest since thou wast born, though to stop thee of thy journey; but this is in the road way, and me thinks the sound of the round-heads, is ever in my ears, and if I see but a tree, or bush, move with the wind, it presently strikes in my mind, that some Round-head or other is come to cut my throat: such a fear doth possesse me, that I am readie to flie when no man pursueth me.

Ni. If it be so as you say, if you will go along with me, I will bring you

Soldier
K. Jeffery
Band

you into such a place, where never any Round-head did frequent, or is ever able to find out, which is but a little out of the way, it is hard by.

Je. What secret cabinet is that, wherein you dare assure your self of so much safetie?

Nic. I tell thee brother, it hath anciently been a receptacle, or harbour, for theeves; and a place, where I have oft times secured my self.

Je. No better place in Christendome, spur on, make no delay, my occasions are great, and some rest I want, my horse back is galled, he hath not a shoe, nor hath not had, this many a day: and furthermore, my shirt hath not been washt, this full two moneths, and I my self have rode these fiftie miles, and have not eat, nor drunk, nor scarce lookt behind me, which makes me willing to recreate my self a while, though in the meanest cottage, or homeliest house.

Nic. My case doth equalize, and much resemble yours, but truly I rejoyce, my hap is such, to meet with one indewed with a true serenitye of knowledge, to discourse of Northern affairs, for I have been chased as if I were some monster, ever since I came from Bristol, yea Countreys were ready to charge upon me, as I rode along, which makes me earnestly desire to get into the territories of Prince Rupert, and I hope there to be satisfied for my pains, for I have received no pay these full nine Moneths, that I have scarce a shirt to my back, or a penie in my purse.

Je. Supposing you are no other then royall for the King, as I am, (which as I have oft bound with oaths, so will I ever perform in deeds) though we are dejected, yet not rejected, for I have two groats in my purse, which as I hope to be saved, I took from a poore man, by the way side, notwithstanding he complained in dolorous sort, that he had wrought foure dayes for it; damne me, but my heart leaps for joy, that I reserved it till now to bestow (as I hope) on the Kings friend, for who is ignorant of their dejection almost every where.

Nic. Here is the wished haven; Hostesse, provide a chamber, and provender for our horses, and recompence shall be made: Brother *Jeffery*, sit down, now we are as safe as in a Sanctuary, declare, I pray you, your Northerne news.

Je. Alas, *vox faucibus heret*, my speech fails me, grief stops my words, I never think of those disastrous fates, but I fall into such an extasie, that for a space, I am not able to expresse my troubled mind.

Nic. Why whats the matter, have you lost the day, is the Prince sold, how was it prethee?

Je. When, *Haman*-like, we had prefixt the day, appointed the time, and concurred together, to cut off all the Jews, the Round-heads I meane, suddenly the scales turned, and we fell into the pit prepared for others.

Nic. With what losse I pray you?

Je. Fear

Je. Fear forke me away, that I my self could not survey the slain, that I might declare the truth; but in generall there are many thousands slain, many taken, the Prince fled, with the losse of the Field, and all his carriages; I delight not to talk of it, therefore let us discourse of some other matters.

Ni. How camest thou to thy horse, hadst him in the fight, were his sides scard with Canon bullets, that they lose their haire?

Je. In the fight, no hang me, but I was faine to leave ali, and creep through hedges, to save my life; and for my horse, I took him out of a carr, and it were the geeres, not bullets, that scard his sides.

Ni. Oh how scapt the Commanders?

Je. Many revolted to the other side, the cowards fled, & the stoutest were slain.

Ni. What is the reason that so many of our Commanders proves treacherous?

Je. Lettell the reason, in my opinion, we pick and chuse, those that are most civill, and those that are not given to many ill vices, and those deceive us: But if the King would hearken to my counsell, I could shew him a way how to chuse Commanders. First, I would have him put none into any great office, or place, of trust, but such as were absolute Papists. Or if he did, he should chuse them that were deepliest ingaged against the Parliament, such as *Goring*, &c. for neither of these two sorts will ever prove false. Whereas, if he chuse any one that stand indifferent, when he is better informed, he will recant, and revolt.

Ni. In my conceit you have given me a good reason; for the Papist, and these great Malignants, as the Round-heads terme them, that have fled formerly from the Court of Justice, and forfeited their estates, by the Law, or those that are Patentees, or Monopolies, I will never beleeve that any of them will side with the Parliament; but I pray you, what is the cause that so many of our Commanders prove cowards?

Je. The reason as I conceive is this, that many of them are come of base and ignoble birth, and sprung up from the dunghil, whose greatest glorie, formerly proceeded from their fathers leather apron, and these home-bred Swains never prove truly valorous, they have more skill to manage a fray, in a blind Ale-house, or to take a purse by the way side, then to order, or lead an Armie in the field, or incounter a Foe.

Ni. You say true, and yet you shall hear these men when they be out of knowledge vaunting, and bragging of their pedegree, and will not stick to sweare that they are of kin unto *Cadwallar*, and that his great grand-mother was one of the Burgeses of the Parliament House, when the poore snake, few moneths ago run from his Master, and stole one of his cart-horses; verifying that saying, set a beggar on horseback, and he will ride: but saith *Cicero*, it is not the place that maketh the person,

but the person that maketh the place honourable.

Je. Tis true, yet these men being exalted, imagine they touch the clouds with their heads; they think Fortune is tyed unto their thoughts in a string, and that the forehead of time is furrowed with no wrinkles; they think to command the heavens, and their lofty minds attempt with *Xenox* to tyethe Ocean in fetters; well I fear experience will reach them, that the counterfeit of Fortune is like the picture of *Janus* double faced; the one presenting flatterie, the other spight: and that Time hath two wings, the one plumb'd with the feathers of a Dove, to signifie peace; the other with the pen of an Eagle to denounce war: yet this I tell you, had they *Argos* eyes, the time may come both them and their actions may be over-lookt.

Nic. Yea, and their pockets searcht too, I hope, for some of the money they have extorted out of the Countrey, I wonder what the por carries it all.

Jeff. He that hath but one eye may quickly see if he will; for that the most part of the greatest Commanders amongst us, are Papists, or popishly affected, and what they spare from their backs (which is but a little) and lesse from their bellies; that they disburse that way, they present to the Pope, or some Jesuite, for the safety of their souls, *in seculo seculorum.*

Nic. I, I, these have the true serenitie of knowledge, for they know that the Pope likes one bird in hand better then two in the bush: and they supply him now in the fist most copiously, lest hereafter their revenues should be extenuated, ist not so brother?

Je. *Rem tene,* thou hits the nail on the head, brother: Now there are a second sort which our adversaries call Church Papists, ungodly, carelesse, and resolute men, which fear not hell, nor regard heavens, nor the efficacie of our blessed Father the Popes Bull, but are altogether for themselves, and their erule, you shall know them very well, the face is something ruby blush, cherry cheek'd, like a threed of scarlet, or a little darker, like the lees of old Claret Wine, the nose purpled preciously with pearl and stone, between which there are small holes, where at wormes heads peep out, as if they meant by their appearance to preach, and shew the antiquitie of the house.

Nic. Truly these are no small Caterpillars, to uphold the Countrey when the money is gone, yet I think verily they will be as zealous to defend it from ruine, as *Herod* was to defend the Infants, *Matth. 2. 16.* though the butcherly hangmen their agents, seek their lives to destroy them, how think you?

Je. You and I jump in one sympathie in this point, I am compelled to credit you; and if occasion serve, no doubt but experience the touchstone will verifie our saying. In the next place, there are a sort inferior in

Indignitie, though not in Rhaerie, in brave I should have said, which are our rustling Captains, I mean, who stare as if they had been begotten by *Loobee* (a lie devil) and have spent their youth under the ruines of boobies barn.

Ni. O monstrous invective, here Ile drink to thee, to stop thy mouth, and ad *sebetem amicorum*.

Je. Thanks, Ile pledge thee with all my heart, for I have got me a stomack like a Lawyer since I came in; & I was so stout, that I durst not stay to drink at Inne or Alehouse, Hal or cottage, the riding of 50. miles.

Ni. Drink now thy fill, the time is coming on thou wilt not have one drop to cool thy tongue.

Je. Nay, if the times grow worse on our sides, which needs not, Ile get in some acquaintance with our trustie friends the Papists, and wait on them to *Rome*, where every thing is plenty, and I dare swear free from Round-heads: but what do I mean, I have forgotten what I was speaking on, for I am so forgetfull, that if I did not hear Gods name often frequented among Souldiers, in blasphemous oaths, I should forget whether there were a God or no. But to the matter concerning Captains, many of them behave them so womanish, that tis probable they were born under *Venus*, not *Mars*, and I think a Fan in the hand will better become them than a Feather in the Cap.

Ni. But how shall we know Captains from other Officers?

Je. By their Scarfs, not by their scars, skill, or courage; yet many when necessitie forceth, fight couragiously, but tis with a Sow, to have some roome with her pigs, when the Enemy gives the onset: but ere the Field is won, he takes two or three piggs (prisoners I should say) away with him; but in my conceit, Holborn (I mean a hay-barn) had been a more excellent shelter for him, then a piggs-coat. But what say you to a wise Captain, that got on a maids petticoat instead of armour of proof, in the time of the battell, when his Souldiers were fighting to shelter himself from the violence of the enemy?

Ni. Twas couragiously done; but when the battell was done, Ile warrant you, you might have him brag of his valour, how many Round-heads he unhors'd, slew, and wounded, and peacock-like, you shall see him deckt more gorgeously then *Caligula* on his birth-day.

Je. Tis true, but if an Enemy fall into his hand, and yeeld upon quarter, he deals more tyrannicall with him, then a ravenous Faulcon, or a ranging Bear; and like an Inhumane Butcher, he mortally wounds, or desperately kilshim, which is a manifest signe of a dastardly spirit.

Ni. Truth, for I remember their barbarous dealings at Hopton, Castle, surpassing any act done in the Irish rebellion, by report, for cruelty, which makes us favour in the nostrils of our enemies; and likewise at Bolton, where they kild men, women, and children: but I fear that

some of the chief actors, in both these designs, have since been payed with the same coine.

Je. But did you ever know a finer time to get honour then now?

Ni. Never since I was born, for honour is dog-cheap now, and preferment hangs on every hedge; and if a man can but swear, and swager, and cry God damn me, but I am for the King, he is in the road-way to be knighted.

Je. But what do you think all these new made Ladies will do, if their husbands should be kild in the wars?

Ni. I know not, for I fear their means will scarce maintain a waiting gentlewoman to serve the swine, and then for ought I know they may perish; for it is not fit my Lady should defile her fingers.

Je. Tush man, no doubt the King who hath bestowed honour upon them, will bestow revenues according: I make no question but they will do well enough on earth, but how will they get to heaven, seeing many of them are false lame that they cannot go a stone-throw without a Coach; and the Coach way to heaven is so grown up, that never any Coach went that way since *Eliab* went in his fiery chariot.

Ni. I have studied a remedie for their ease; the King hath a great number of vacant and idle Souldiers, that have little to do except it be to take a purse, let these be employed with mattocks, shovels, & spades, to scoure up the way, that our Ladies may go to heaven as easie as they go to Church when their husbands ride on a galhouse, (on a gallop I would say) along by their sides; I suppose cheir husbands have extorted money enough out of the Countrey to defray the charges, and pay the labourers as good wages as any of the countrey men have for building of Sconces, some such course I think must be taken, or otherwise many of our Ladies and Gentlewomen will never come to heaven.

Je. I am of your mind, for they say that *Charon* the ferry-man of Hell hath more work then ever he had in his life (yea more then all the Watermen in England notwithstanding the King hath caused almost all the Bridges to be pulld down) and the proud knave that was wont to have but a half penie a man, now he hath raised his price to 3. pence; yea a Knight and his Lady can hardly ride over under a couple of groats: is not this base extortion? I could wish that the whole Countrey would joyn together and build a Bridge, that they might go to Hell with lesse charges.

Ni. So they might, and sink his boat, and set a good guard upon the bridge, and then they might be masters of the place, and keep back any enimie that should affront them. But they say *Pluto* hath sent out a Proclamation that Hell gates shall be thrown open, and that he will keep open Court, and entertain all comers.

Je. It may be so indeed, for *Cerberus* who is the Porter hath had a wearie

wearie time of it, for there hath been such knocking and such recourse thither, that he could not sleep in his bed, for one or other that came to speak with his master.

Nic. Let them go all to the devil if they will; let us talk of some other matters concerning the affairs of the Kingdom: How go the rules in the South, and in the West, where you have been?

Je. Bad enough I promise you, for the plague is in Oxford, and in Worcester, and in almost all the Countrey whither the King marcheth; and the famine likewise followeth after him speedily.

Nic. I think the pox, and the plague, the devil, and the Roundheads will never let us alone; but how stand the Countrey affected?

Je. Patience perforce is a medicine for a mad dog, when the body of the Army lies there, then they are stiffe Cavaliers; but when the head of them are gone, they rise and bang the rest out of their quarters.

Nic. What is the reason that they so disaffect them, and are so glad when they are gone?

Je. Because they use them so barbarously, for of my knowledge when the King went his voiage into Worcestershire he was much longed for, and great crowding to see him; but before he went away, his souldiers did so behave themselves that these that did so much desire him, had now rather pull out their eyes then see such another sight; for they so abused rich and poore, yong and old, friend and foe, that many with the Roundheads, or the devil himself, may come among them, rather than such a company: and some say, they are perswaded that some of them are devils incarnate, and come in mans likenesse to take part with the King against his rebellious Subjects.

Nic. But I hope they would not wrong their friends & well-willers.

Je. Wrong them, for ought I see they made no difference, for there are some Parishes that I verily think was never known to harbour any Roundhead in this world, and as popishly affected, as any Parishes in England, yet when they came among them they made them all Roundheads, and beat them, men, women, and children, and turned them out of their houses, plundered, and pillaged them of almost all they had, and threatned to kill them, and all because I think they went to Church to hear Service in English; and in a little space tis thought there were 10000 roundheads, I mean sheep, suffered martyrdom for the Kings sake.

Nic. But if the Countrey be so base as you say, what do you think will become of us, how will our Cause be carried on, I fear we shall be put to the foil?

Je. Never fear it brother Nic. for didst thou not hear in the Kings Declaration, how many Princes, Dukes, Marquesses, Earls, Lords, Barons, Knights, Esquires, and Gentlemen side with the King in his wars against his Subjects?

Nic. O

Nic. O brother it were good news if it were true, but I can tell thee
in thine eare, if thou wilt be no blab of thy tongue, some of the Lords
then named were then in *Limbo patrum*, many are gone there since, to see
their old friends, some keep garrisons in prisons, some are out of the
Land, some of them are Rebels in *Ireland*, some, may many are new
Lords, though old men, many of the Knights were never known to be
Gentlemen, some Tinkers, Pedlers, and Ragmen knighted to make up
the number; many that are there named are revolted, some it was ne-
ver yet known where they dwelt, and therefore I cannot tell how they
stand affected, but they are many that stand firm, and will be hanged
ere they will turn, that is the Papists, and the Patentees, those that
have alwayes had a care of the Protestant Religion, and the liberties
of the Subjects: but suppose all those were firm, what could these men
do except they have Captains, Commanders, and common Souldiers
under them.

Je. Never fear it brother, for if all these fail us, yet we have enough
on our side, I will onely nominate some for many. First, we have all the
Papists generally from the greatest to the least, the devil cannot turn
them; we have the Pope, Cardinals, Jesuites, Monks, Friars, Abbots,
we have the Bishops, Deans, Prebends, yea all the rank of them, from
the Archbishop, that sits with one foot on the throne, even to the Jour-
neyman Curate whose stipend is hardly ten shillings per annum, then we
have almost all ignorant people; and I think I may here hold with the
Papist, that Ignorance is the mother of Devotion, for we may see by ex-
perience where Ignorance bears most sway, the King hath best Subjects,
and those that can scarce say their *Pater noster*, yet can say God refuse
me, and the devil damne me, but I am for the King; yea and they will
pray for him as long as they can stand, and he will pray most, when he
can scarce speak or scrawle; you know the prayers of the righteous
availeth much.

Nic. But do you think that those Students in *Divinitie* will stand
firm for us which you have named?

Je. Alas, there is no question of it; for what will they do if Refor-
mation come, what will *Demetrius* do if *Diana's Temple* go down, for
by that craft he gets his living; and what will the dumbe Ministers do
if the Book of Common Prayer go down?

Nic. Are there any others that will stand for us?

Je. Yea doubtlesse, we shall have our Doctors of the *Civil Law*
Chancellors, and Officials, with the worthy erue of Proctors, Solicitors,
Registers, Delegates, Advocates, Sumners, and petty Apparitors, toge-
ther with the Prothonotaries, and Clerks, belonging to the *Starre*
Chamber, *Chancery*, *Court of Request*, *Kings Bench*, *Common Pleas*,
and the *Exchequer*, likewise for the most part all *Scriveners*, *Brokers*,
Usurers,

Usurers, Jayles, Bayliffes, Sergeants, Informers, Justlers of the Peace, and Bumbayliffes, and a great many of irreligious, I should say religious Majors, Sheriffes, Clarke of the Sife, Clarke of the Peace, Constable, and Headboroughs.

Nic. These I confesse I think will stand for the most part firm for the King, because of some secret grutch which they bear to the Parliament, for taking away some unlawfull gaines from them, and for feare they should so establisth the Law, that a poore mans cause may be tried in lesse then twice seven years: But suppose all this be so, these are fit men for Officers, but what shall we do for common Souldiers?

Je. Well set these aside for Officers, Ile warrant you we shall have souldiers enough; let us proceed next to all Papists in heart, and all superstitious men, those that love to worship God after their own inventions, our Image-mongers, that love to look at the Crosse and pictures in their windows, and that are not so stout but they will bow to a stone in the street, if it any thing resemble a Crosse; I would not have you once to imagine that these are any of them Round-heads, but will all stand firm. Then set aside (as currant coin) all those that will be loosers by the Parliament, that come by their means a back-way, and are now fearfull of making satisfaction; and many young Gentlemen that have spent their means on hawking, and whoring, drinking and drabing, and know not how to live any longer of their own means, and now theile see what they can get of other.

Nic. All this I beleeve, yet me thinks these are not enough to make an Armie.

Je. Hold thy tongue a little, and Ile stop thy mouth presently; there is scarce a begger that goes from doore to doore but he is on our side, whether it be Pedler, Tinker, Sowgelder, Ragman, Cup-carrier, Chimney-sweeper, Bedlam, Cutpurse, cheater, Bag-piper, Balad-finger, Ragamuffin, or rascall, from the least to the greatest, know that the King is in the right; yea we can have at a beck the help of all the whores and thieves that live in Westminster, Coven-garden, Holborne, Grubstreet, Clarkenwell, Rosemarie Lane, Turnbullstreet, Rackcliffe, Southwarke, Bankside, and Kent-street; all these will joyn together to help in time of need.

Nic. I confesse thou hast now paid me home, but dost think all those will prove true?

Je. For that take no care brother, for they are deeply insenced against them, for they are informed that the Parliament do intend to pull down their houses, and have them carted, and to have a gallows at every three miles end, to hang theeves on, which ere they will suffer they will lose the dearest blood in their bodies; and for the most part all notorious grosse swearers, Sabbath-breakers, and adulterers, will hold on our side; for I pray you mark it, if there be any civill orderly man in the Parish,

if he be not mightily ingaged in respect of friend; &c. it is not to one but he falls back at least in affection.

Nic. But why do you think the swearers and drunkards will hold on our side?

Je. Because they know if the other side get the better they shall be curbed by a Law.

Nic. But did not the King reestablish that Statute against swearing made in his Fathers dayes?

Je. He did, but to as much purpose as if he had commanded them to eat but once a moneth; for I warrant you it was never intended to be put in execution: did you ever hear of any that did suffer for it, no I warrant you, for if they did the King would have Souldiers few enough; but if it were duly paid throughout the Kings Army, he need not have any more contribution money, it would maintain 40000 men more then he hath.

Nic. You have told what Forces the King can raise here; but what say you of forrain Forces, can none be procured at a time of need?

Je. Yea doubtlesse, for if all be true that I can tell you, it would be such a tale that would make all the Round-heads quake; for there is an Army of I know not how many thousand readie to come in from the King of France to help the King if he could spare them out of his own Countrey for keeping it from the invasion of the Spaniard; then the King of Spaine is as ready as he, but he is fearfull of going to Sea for fear of meeting the Hollander: Then the King of Denmark he bears as much good will as either, and he is ready to help; but he is fearfull if that he come the Swedes will get the other half of his Kingdom, and then he shall want a place of retreat. The King of Morocco he is readie too, but he staves for a Commission from the Earl of Warwick; The Prince of Orange you must think is not backward in the businesse, But he cannot get leave of the States of Holland. The Kings Romane Catholicks in Ireland, they would come faster with all their hearts, but they know not how the case will stand at home, whether the Protestants will rebell there again, and so they may lose all, in striving for all, like unto Esops dog, that lost his peece of meat in catching at the shadow in the water: All these I say are ready at a beck. So likewise the King of Sticks and Phlegeton, the supreme Lord of Gebenna and Abissin, is readie with all his warlike troops and men of armes, to resist whose puissant armie, and keep him out is impossible; these helps we have abroad. Besides at home we have a most victorious Prince, who may be compared to Hercules for strength, who carried the mountain Atlas upon his shoulders: for policie to Ulysses, by whose policie Troy was ruined; for might to Xerxes, whose Army drank whole rivers as they passed; therefore doubt not but to prevail.

Nic. You have given me good encouragements from the number of our

our Armies, but now satisfie me in one thing: do you blot our cause in good, otherwise we shall never prevail.

Je. Tush man, dost make any doubt of that? do we not fight for that Religion that was praesided in our great grandfathers dayes, when every thing went well with us as it did with the Israelites, when they offered sacrifice to the Queen of Heaven, and is not that likely to be the true Religion? Beside have not we plain Scripture for what we do, is it not, *Rom.* 13. 1. *Let every soul be subject to the higher powers*: is not that the King? I confesse the Roundheads they say the King is not the highest power, though he be the highest person in his Kingdoms, yet, say they, he is inferiour to the lowest Court in the Land, much more to the high Court of Parliament, which is the highest power in the Land, and therefore to resist them were to resist the ordinance of God; and they tell us they fight to regain the power out of the Papists hands, and put it into the Kings hand again, but we may chuse to beleve them.

Nic. What other testimonies have you that our Cause is good?

Je. Why we may see by this, the very ignorantest fox in the Land, and the most lewd liver in the Countrey understands it well enough, & know the King is in the right; and the very Papists that heretofore thought is no offence to kill, and murther Kings themselves, to blowe up King and Parliament, and to kill the Protestants, and to root out the Protestant Religion, yet now they are so metamorphosed that they fight not onely to defend and maintain it, but also to reform it, and damne me but I think many of them will lose their lives for it, if they were put to the triall.

Nic. O excellent, proceed I pray you.

Je. Do you not see in what a fine way and course we go on, although we are slandered by our enemies, yet I will endeavour to clear our selves, they say that we have left off fasting, and praying, and fall to swearing and cursing; but let them know they lie, for some of our Divines when they are set on will preach as if they were mad, and pray as if the devill were in them: and if good preaching, and praying, will not serve the turn, I know not what will. They say that our new invented oaths are worse then the Spanish Inquisition, & that all must swear to fight against God, their own conscience, and their Countrey, which are three such enemies, that they dare not venture against them; But let them know this is not our intent, but I wish these oaths prosper better then those set forth by the Bishops, which had almost spoiled all.

Nic. Tis true indeed, and many take notice, that since the Parliament entered into Covenant with *Scotland*, and other reformed Churches, and we entered into Covenant with *France*, and the Rebels in *Ireland*, we never prospered well: but why call I them Rebels, they say that what they did was by Commission from his Majestie, and they have the Broad Seal to

new for it, and the King was unwilling to proclaim them Traitors, for the Rebellion as I take it began in September, and he could never be persuaded to it till January following, and then he would suffer but fourty copies to be printed, but the *Scots* were proclaimed Rebels in every Parish Church a great deal sooner.

Ie. But now you talk of the *Scots*, some say that they are in good hope the King will get none but Papists and Atheists to fight against them, unless the King of *Moroco* send some Barbarians to help him; and that the *Scots* have chosen for their chief Ensigne the silver Bible, and a flaming Sword, which they will never put up till they have whipt the Whore of Babylon out of this Kingdom.

Nic. Tis true indeed, but let them know that we neither care for them nor their Ensigne neither; but before they part, we will teach them such Canonick doctrine, as they never learned at home in all their lives: But prethee proceed on to answer some more of the Round-heads objections, for I take great delight to hear thee.

Ie. They see us for bowing at the name of Jesus, and say many of us bow at the name of *Indor*, when we hear it read in the Gospel; & demand of us why we bow not at the name of Jesus, as well out of the Church as in, as well in the Chapter as in the Gospel; or whether we bow to his name written upon an Image, or if we hear one swear by his name, whether we are not bound to bow, then, &c. But let them know, that if there be no argument in Scripture to maintain it, yet because they will not do it, it is a sufficient testimonie unto us that it is a dutie.

Nic. True, but they say again, that either we pray not at all, or else use the Lords Prayer as a charme, never understanding one Petition.

Ie. Suppose we do, we know God understands it well enough, because he made it, and we pray for nothing but what is good; and God that knows the heart, knows our meaning, though we do not our selves.

Nic. They mock us with our Fast, and tell us they are mock Fasts, and that many of us are drunk ere noon upon our Fast dayes.

Ie. Well let them mock on, wee have the Duck, the world may judge whether we do not observe more fast then they, for we fast twice in the week, as did the Pharisees, but I know not whether it were Wednesdays and Fridays, or no: and for our publick Fasts likewise we have precedents; did not *Iezabel* proclaim a Fast, to take away *Naboths* life for his vineyard: but the truth is, if I might counsell his Majestie, I would have him abolish his new Fast, for he hath not prospered since he established it.

Nic. Tis true indeed. But to proceed. They see us with our Altars, and tell us they be token alteration in Religion; with our Organs, and Quirester, and tell us they youlk like a kennell of hounds; with our Surplice, and say it is the Whore of Babels smock; and for our Tapers, and
lights,

lights, and say, if our light shine no better then our dark Tapers, it will never light any one to heaven.

Ic. As for our Altars, I hope there is none so ignorant, but he knows they were in use in *diebus illis*, in our great grandfathers dayes. And for our Organs, doth not *David* say, *Let every thing that hath breath praise the Lord?* and have not Organs breath, yea and in my conceit they make a better melodie then either Bagpipes or Howboys. And for the Surplice, I tell you true, it covers a great deal of knavery, I mean tattered jackets, and torn hose: and for our Tapers, we hope they give no one offence, seeing their very snuffes are odoriferous, and smell of holiness.

Nic. They cannot endure the Book of Common Prayer, and say it hath been the fomentor of a most lazie, lewd, and ignorant Ministry, the Nurse of ignorance, the chief cause of all these present calamities, the very Idoll of the Land, whereupon the people doat as much as the Ephesians upon *Diana*: And further, they say, that we go on still from one yeere end to another, like a horse in a Mill, round, round, and say that we never regard whether God hears us or no, but go on still with the same Petitions: And although we promise holiness, yet we regard no more performances then a Mariner which I have read of, who in a dangerous storme, fell to his prayers to our blessed Lady, after this manner, O blessed Lady, if thou wilt but deliver me out of this danger, I will offer unto thee a Candle as big as the mast of my ship. One of his men over-hearing him said, O master, what do you mean to dally with our Lady, you are never able to perform it. Hold thy peace fool, saith he, it behoves us being in danger, to make large promises; but if she deliver us, we will make her content with a candle of seven or eight in the pound: So, say they, we deal with God. Yea, & they say the most of our devotion lies in coming to Church, for if we be there no matter what is done, or said, whether it be Masse, or Mattens, Jewice, or Service, all is a case. And further, they jeer us for our alterations, in our gesture, standing, sitting, kneeling, bowing, &c. that a man that hath been out of the Kingdom but three or foure yeeres, may stand like a cypher, and wonder at them, or else observe their hands, feet, and eyes, like a Jackanapes to imitate them.

Ic. These are nothing else but scandals raised upon us, for the Book of Common Prayer, who knows not that it hath maintained many a poore man, which by this craft gets his living, many that cannot endure to work, and are like to be put upon the Parish by this means are maintained, and is not this a deed of charitie? and is not charitie the way to merit heaven? And for coming to Church, and tending our prayers, I think we come not much short of them, for we say the Lords Prayer over and over again three or foure times in a morning, which the Brethren call vain repetitions; And when the Priest and Clark read the Psalme together, they

fly they haek, and hewle, as if they were at stool-ball: but let them say what they will, we will do what we list.

Ni. They demand of us why we delight so much in ceremonies of our own invention, and whether God hath not commanded and given us work enough beside; and why we may not take in the rest of the ceremonies as well as these we have; and why we may not bow to an Image as well as to an Altar; and why we take so much delight to imitate Idolaters; and whether Gods Word be not a rule sufficient for his worship; and whether the Apostles did baptize well yea or no, if they did without the Crosse, why is it added; and why would God put down his own ceremonies, to suffer men to set up more, or whether if he would have had ceremonies, he would not have made them himself, as he did formerly, &c. these and many other cavils they cast in the way to disturbe our peace, we had need of *Argus* eyes to spie out their knavery: they demand of us any example or precept for the reading our prayers on a book, they say the Bishops are the Popes eldest sons, and that the devil is their great grandfather; but I suppose they lie, for the Cardinall is between the Bishop and the Pope, and therefore he is his heir and eldest son.

Ic. O devillish, they can object more in an houre then I can well answer in a month; but in a word, whereas they say we have work enough besides, I answer tis true, and more then we can be willing to do, as to set a watch over our thoughts, and words, keeping our hearts to God, minding heavenly things, sanctifying the Sabbath, and such like other duties which we cannot brook, therefore we render unto God those things he doth not require in lue of those things; we cannot endure: as for their other arguments, I hold them not worth the answering, and therefore I will confute them with silence.

Nic. They say that the Judges have overthrowne the Common Law, and the Bishops the Gospel, and therefore we be of no Religion, that live neither under the Law nor under the Gospel.

Ic. Well, yet for all that they shall know that we have Martiall Law, and what we want in the Word, we will make up in the Sword: and what we want in arguments we can make up in stones, like those valiant men opposed *Stephen*. But what if our Bishops do invent ceremonies, doth not the Scripture call them gods, and they are in no point like unto God, except it be in this, to prescribe a way for Gods worship, this belongs onely to gods, therefore to them, for God himself prescribeth some, and they invent the rest; and what through forgetfulness he did not set down necessarie to be used in his worship, that they adde; and some they put in, and some they put out, as it is *Revel. 22. 18.* and *Deut. 12.*

Nic. But was it not a sad signe, when the Archbishop of Canterbury set up the Kings Armes on one pillar in the Cathedrall; and his owne Armes

Armes upon another, and the City Armes upon another; a fiercer vvaile came and blew his Armes down, and left the other standing, me thinks it surely betokens his fall.

Ic. I rather think he vwill be exalted:

For seeing that his mind is pired on high,

Me thinks tis fit that he also should die.

Nic. It is a dangerous thing to be proud, for as the saying is, pride and the gout are alike, that is, incurable; We read of *Plato* that he vvas so proud, that he thought *Dionysius* the King scarce good enough to keep him companie, not onely for his learning, but for his apparell; in so much that *Diogenes* seeing a brave Currier richly deckt, vwith golden trappers, demanded of him vwhen he vvas in *Cumero*, that vvas in *Plato* school, as taking the horse to be one of *Plato's* disciples; and surely I think that many of those scholers have tasted of *Plato's* vanitie, I mean not of his Philosophy, but of his folly.

Ic. *Dioclesian* the Roman Emperour, stiled himself brother to the Sun, now the Pope is compared to the Sun, and the Emperours to the Moon: but I think *Canterbury* may better be compared to the Moon, because he borrowvs his light of the Pope, and then he may be as proud as *Dioclesian* the persecuter.

Ni. I think a man may as lively draw out the picture of pride for him, as sometime *Zencet* did the picture of Envie: When King *Persus* commanded him to draw out the picture of Envie, he brought him a looking glasse, and bid him behold his face in it.

Ic. I think vwhat you say of one may be verified of almost all; for I think if any of them preach against pride, it vwill be like as the rich Bishop of *Cullen*, preached against covetousnesse, vwhen he had a poore mans Lease in his hand, for not paying the full use of his money; so I think many of their cankered conditions can never be cured till their necks be anointed vwith the oyl of hempseed: but I vwould not have you imagine that I speak one vvord against any good Bishop. But as for the other, I hope I shall see some of them for all their knacks, and knaveries, shake their shanks upon the gallows, for if *Gregory* once get them under his hands, all their tricks and trumperies vwill not serve their turn, but he vwill make them and their corner caps look avvry on the businesse.

Nic. Many so much delight in singing, that I fear in short time they vwill learn the new tune call'd hay up Holborn; vvhich if it be not vvell tuned vwill prove but a base song, and vwill stretch their throats more, then if they had been *Queristers* seven years.

Ic. But I pray you, let us leave these vain discourses, and return to speak something more of the vvars: can you tell how these vvars began?

Nic. They say the discention began between the black caps, and the blue caps, vvhich should be the better for service; but I think at that time
the

the blue cap carried away the day, which had caused all this ill in the Land, for if the Scottish Aile would have suffered the Bishops to have bridled, and saddled, and rid upon her at their pleasure, this had never followed.

It. But they say all was occasioned by the Archb. sending a Popish Book among them.

Y. Tis true, he sent a book, but it was no other then he received from his Holiness, which he received with much thankfulness: and why should not the Scots have done so likewise?

It. I would he and his book were burned, what a storme he hath raised: I think the wind *Borcas* will never be allaid till he and a great many more be blown into Spaine, or Rome, or the territories of Gehenni or Phlegeton.

Y. But *Mercurius Aulicus* tells us of great victories, which the Kings side gets, do you know where I pray you?

It. No, nor I beleave no body else: for he kills more in a sheer, in a week, then we can kill in many moneths in the field, for a lie will not choak him: for if he have five thousand lies surprised, on a sudden he can go to Oxford, and recrate himself, and have as many more in the space of a week: for there is a Presse for the same purpose. We kill them fast enough, but they be not well buried; for before the next battell they rise again. He tells of taking Armes, and Drakes, but I beleave he means Ducks: but if Oxford should chance to be taken, I wonder what he would do, and many other Students, I fear the two Universties of Bridewell, and Bedlam would be mightily thronged: so that an ordinarie man should have no roome, nor no admittance.

N. I promise you, I know not what will come of it: we have cried down with the Roundheads long enough, but for ought I see they are as strong as ere they were.

It. Why man fear not, for many of our Souldiers say: God damne them body and soul, but they will kill them all: and do you not think God will hear their prayer, and grant their request, though it be long first?

N. God damne me is a great deal a more usuall prayer then God help me; and I think it will be more available, and God will hear that as soon as the other. But they tell us the Roundheads will run away, but the devil hath the running away as I see, except to catch us.

It. You must give our Souldiers leave to say something for to bear up their spirits from sinking, this is not the first lie that hath been made of them: for let us give the devil his due, many of them are as brave Souldiers as the world yeelds. But suppose the Roundheads get the better, what wilt thou do?

Y. For my part if I see that they are like to prevail, I will cut off my locks, and be as zealous as any of them all: but if I see the Papist get the better, I will go along with them to Masse for companie, as dogs go to Church: for I tell thee I have been with them many times at Masse, and I see little difference between it and our Common Prayers, onely the one is English, the other is Latine, otherwife for ought I know, the one may be as good as the other.

It. O bafe, wilt thou turn so easily, I will go on, (*excitus belli incerti*) I will win the Mare or lose the halter. Well we have lost many good friends, or else our Cause had never come to this: for if the Deputie of Ireland, and the Bishop of Waterford had lived (the one was beheaded for Treason, the other hanged for buggery) the King had had more friends. But I am grown excessive hungry, and we are calld to supper, therefore we must of necessity break off our discourse for this time.

N. I have many more things to say to thee, but in regard of the present occasion, I will forbear till morning, and conclude with this.

London: Printed 1644.

F I N I S.

(632)

The last Intelligence from Newcastle, the Kings
Army, the E. of Manchester, and Sir Wil. Waller.
Colonell Ludlowes good successe related.
The Kings last Message fully imparted.

Numb. 70



Mercurius Cīvicus.

LONDON
INTELLIGENCER

OR,

Truth impartially related from
thence to the whole Kingdome,
to prevent mis-information.

From Thursday Septemb. 19. to Thursday Septemb. 26. 1644.



In regard the frequent specious pretences and offers
of Peace from His Majesty, (though upon never
so unjust and improbable grounds) are the great
Diames of the Malignants and indeed is now be-
come their maine argument for their obstinacy;
I shall in the first place present you with a Copy of
the Kings last Message unto the Parliament, (though not as yet
received by the Parliament)

(to acknowledged by him) together with some British observations thereupon, whereby the bottoms of that design may more eminently be discovered, satisfaction given to all ingenious and moderate spirits, the perverse clamours of the most resolved malignant silenc's, and the judgements of the honest and well affected party confirmed.

Charles Rex.

IT having pleased God in so eminent a manner to bless our Army in these parts with success, We doe not so much joy in that blessing for any other consideration, as for the hope We have that it may be a means to make others lay to heart as VVe doe the miseries brought, and continued upon our Kingdome by this unnaturall War, and that it may open your eares and dispose your minds to embrace those offers of Peace and reconciliation which have beene so often and so earnestly made unto you by Us, and are the constant and fervent indeavours of which We are never resolved to desist, in pursuance whereof, We doe upon this occasion conjure you to take into consideration Our (too long neglected) Message of the 4. of July from Everham, which VVe againe renew unto you; and that you will speedily send Us such an Answer thereunto, as may shew unto Our poore subjects some light of a deliverance from their present calamities by an happy accomodation; towards which We doe here ingage the word of a King to make good all those things which we have therein promised, and really to indeavour an happy conclusion of this Treaty; and so God direct you in the wayes of Peace.* Given at Our Court at Whitehall the 8. September, 1644.

*By His Majesties command,
Geo. Digby.*

The pursuite of Peace accompanied with truth hath been always the desire and reall indeavours of the Parliament, though the designs of the enemy ever hath been (and still is) under these specious pretences and Titles of Peace and Accommodation, to seduce the people to adhere unto them, but this and the other Messages being truly weighed with their circumstances they will be found to far from any ayde or intention to Peace, that under the mask and title thereof it appears they would make our unhappy distractions and miseries more lasting, and the War more irreconcilable. For the more full manifestation whereof it may be observed, That the Authors and fomenters of our sad calamities because they foresaw the subversion of this Parliament would be of an hard digestion with the people, they would first present it under the disguise of Peace, and therefore His Maj. by in His application thereunto must by his Letter deny the freedom and continuance thereof, cunningly filling them by the

name of *The Lords and Commons of Parliament, Assembled at Westminster*. Which is the same title he gave to the late Convention at Oxford; thereby implying, They are but a part of the Parliament and those at Oxford the other, so that being now tempted by that specious pretence to acknowledge the dissolution of this Parliament, which should they assent unto, would not onely deprive us and our posterity of the present, but of the hopes and capacity of any Parliament, and so at one blow cut in sunder the chiefe support and pillar of our Lawes and Liberties; which designe was long since contrived at Oxford as appeares by the *L. Digbys* intercepted Letter dated the 17 of *December* last, and yet he is now chiefe Secretary of State, and subscribes both these late Messages; But the grand designe is, That in case this advice should be rejected then they would take the advantage thereby to perswade the world that they doe labour for, and the Parliament was averse to Peace; Whereas if *His Majesties* constant and fervent induements were (as is by this Message pretended) really for Peace, and that he does so lay to heart the miseries brought and continued upon the Kingdoms? why will he not direct his letters to the Parliament in the same manner as he was wont before these troubles begun, having passed a Law for the continuance of it, which Law he is sworn to keep. For the the Parliament they have (according to their wonted resolution for Peace) spent three dayes the last week in finishing the Propositions, and have concluded on such Lords and Commons as are incapable of mercy either in life or estate, amongst which I shall now name onely these three, viz. *Fr. Rupert, Fr. Maurice*, *Mr. Henry Jermin*, alias the E. of *Yarmouth*, is being not consonant to rules of state to name any more.

On Friday last the 20 instant, There were brought up to London in the E. of *Warwicks* ships from *Plymouth* about 50 of the chiefe of the Kings party, which were formerly taken prisoners by the Parliament forces in those parts and secured there, but they were now thence removed in regard it was not thought convenient to detain them any longer there, especially in case the Kings forces should have laid siege thereto. Amongst those, that were brought up, There were three of note, viz. *Sir Peter Prideaux* and one of his sons, *Mr. Brian*, and *Mr. Bore* benchers of the inner and middle Temple, *Mr. Cornock* and divers other *Devonshire* and *Cornish* Gentlemen which are since committed to divers prisons in London.

On The Lords day last, *Sept. 22* the E. of *Manchester* was in person at Watford in Hartfordshire, into which Town there came in the day before 15 colours of foot, and the rest of his horse & foot being about 8000 were quartered at Arnham, Byship, Elstres, great Stannmore, Hemsted, and other Townes for about 16 miles compass: Col. Rich his Regiment were quartered in the Townes near Hemsted, but the Colonell himselfe does now remaine sick in London. On Munday morning the Earle advanced from Watford towards Uxbridge, and from thence intended to march to Maiden-head that night, and so for the West; the Parliament having ordered, That the Earle of *Manchesters* forces and Sir *William Waller* shall joine, and take care of the West till such time as the Lord Generalls foote (now being for the most part in the Isle of Wight) be clothed and armed, which will be done very speedily. Munday we had intelligence that Lieutenant-Gen. *Cromwell* alias Ironside (for that title was given him by P. *Rupert* after his defeat neere York) was about Redding with 2500 horse marching towards Sir *William Waller*; That his Majesty with his whole body of foote being raised from Plymouth were coming towards Bistol, and on Tuesday last we heard they were about Chard in Somerseshire, and some at Sherburne in Dorsetshire, His Majesties designe being as is conceived to get with the foote to Oxford, and there againe take up this Winter quarters, and his horse if not timely prevented are to disturbe the Associated Counties.

The Governour of Alesbury hearing of the Kings forces intentions to retire backe hath already sent out warrants to the Constables of the severall Townes thereabouts to summon in all such of the inhabitants as are of ability to come in with Spades, Pickaxes, Mattocks, and other implements, to make up the Workes and Fortifications about that Town, that so they might be well provided to receive the Kings forces upon their approach.

On Munday 23. Instant, we had intelligence, that Sir *Tho. Glenham* with a party of 2000 horse, part of which were of the Lancashire forces, under Col. Sir *John Masey*, and Col. *Prescott* were come to Sleford about 14 miles from Newarke, and between that and Boston. That they have already miserably plundered those parts, especially those who have appeared for the Parliament, there being nothing neere so considerable a body lefse was through mistake published the last weeke. There was sometime before *Glenham* coming in

to those parts a Letter intercepted going to him from Boston; written with white Inke; and sent from all hand because that I protest Towne, who informed the enemy, That they might come to those parts with security, the Earle of Montrose forced, (having found out the Col. Rochester) being almost dead, and almost dead, that was their only time for the taking in of that Towne, in regard they could have no hopes of speedy reliefe, and that there would appear for them in the Towne. But upon the taking of this Letter, the Apothecaries man was (according to his merit) executed; and the design frustrated; and prevented by the strict confinement of all such who were suspected to joyne in it.

For the routing of the bloody L. Byron's forces being about 5000 horse and foot, many of them English, Irish, and all Gallies foot, being with them; and the raising of the Siege before Montgomery-castle in Wales; I shall now need to make no particular relation of it, it being already so fully expressed in several Letters from those three brave Commanders and Major-generals employed in that service, viz. Sir John Byron, Sir John Mordaunt, and Sir Th. Middleton. The effect of this victory is this. The whole Army was routed, 4000 of them slain; amongst whom many Officers and of note. There were taken Major-gen. Broughley (formerly a commander in Ireland for the Protestants, against the Irish rebels), Col. Sir Th. Tilly, Lieutenant-col. Blacker, Major Whitby, Captains, 17 Lieutenants, Quartermaster, 3000 men, 3000 muskets, 32 Sergeants, 150 Corporals, 11 Drummers, 1400 common Soldiers, 2000 Armes, all their Ammunition, and many horse. Where was lost on our side that ever renowned, (and now much lamented) Commander Sir Ph. Fairfax; who received 19 or 20 wounds from the enemy, Major Sir S. Siward, and about 4000 slain and above 60 wounded. It is certified, that after the fight Col. Hooke his Regiment of foot, and a party of horse fled to Breckinbott, and the L. Byron and Mordaunt went back to Chester. Since this fight Sir John Prior and a great of the Generall of Wales are come in with Parliament, & that to all probability North-wales, which hath been formerly the nursery for the Kings Army, will now be reduced to the obedience of the King and Parliament, and shake off the yoke of superstition, which formerly lay upon their necks. The people indeed are generally malignant, as well as ignorant, and much addicted to the Kings Army; whom

cruelly

crutally and unjustly soever they use them; but the sadnesse of the times, and the violent necessity which attends them are such, that they are driven into a distraction, and know not what to doe themselves, sometimes they backe in numbers to the King, now to the Parliament, and by and by (amazed at their owne misfortunes) they renounce the cause which before they courted. The plundering Cavalliers, and grand seducers of his Countrey, Col. *Vaughan* is yet about Madery in Shropshire, within seven miles of Shrewsbury, he has a patty of horse and a regiment of foot with him, which are quartered in the Castle in that Towne, belonging to Sir *Basil Brooke*, with these he hath a long time plundered and turmoyled the Countrey-people thereabouts, taking away from divers Gentlemen well affected to the Parliament, all their goods, household stuffe, and what soever was worth the value of 4 pence in their houses, to their undoing; but it is now hoped that our forces will be at leisure, (if it be not already done) to couse him out of his Den there, and to rescue the plunder out of his hands.

The siege at Banbury is still continued, there still lie before it Col. *Fines*, and Col. *Wherham* the Governour of Northampton with 5000 horse and foot from thence, and other places, they have lately (as was certified on Tuesday last by Letters thence) made a large breach in the Castle walle, thorough which 20 men may passe a breach, so that the Castle is not likely to hold out long.

On Tuesday, Sept. 24. The house of Peeres sate in consultation about the Ordinance for ordination of Ministers last weeke sent up to them from the Commons, they then appointed monday next the 30 instant, to make a small determination thereof in a full house, and therefore ordered, That the severall members of that house in the Countrey near the City should have notice given them by the Messenger thereof, to be present the same day.

The London Regiments which have been a long time with the L. Generall are now upon their march homewards, they were to lie at Gifford on Tuesday night last, and so will be expected to London on Thursday. For the 5 regiments that are to be presently sent forth, viz. the Red and Blue of the Trained-bands of London, (who, to their perpetuall honour, performed gallant service in that memorable battell neere Newbery upon the twentieth of September, 1650) the Artillery-Musiques belonging to the Tower, the Trained-bands

of Southwarke and Westminster, I cannot as yet certainly informe you of their advance, (though Friday be the day intended) In regard their going forth doth usually require more then ordinary preparation: yet it is hoped they will not delay this service, which in probability may upon the next engagement with the maine body of the enemy, afford great hopes of a small period, (through Gods blessing) to these intestine, civill, and unnaturall discords and dissensions.

There came forth this last weeke in print twelve Propositions concerning Church-government, written by that living martyr *William Pryune Esq.* to which there will be twelve more added by the same hand, and shortly published: unto both which if any shall make answer, (as I heare it is by some intended) it were to be wished it might be with such modesty and brotherly love as becometh Saints; and that our contentions of this nature may not arise to that height, as to open the mouth of the common enemy against us. The heat of a Saints heart should be like that of the Sunne, which is carried full of brightnesse giving light to all: not like heat in a Cloud, which breaks out in Thunder and Stormes.

There hath not come any certaine intelligence out of the North this weeke, by reason that the Posts with their Letters were surpris'd in their coming from Newcastle towards Yorke by the Knarsborough Scouts.

On Tuesday Sept. 24. It was certified to the Parliament by Letters from Sir *Wm. Waller* then at Blandford, that a party of the Kings forces were come to Hunnington, and that others of them were at Tavestocke, and some before Barnstable, which was likely as yet to hold out against all the enemies power. That Sir *Richard Grenville* forsook had deavne off their siege from Plymouth, and were about Plymton, and that the Kings Army made no great haste out of the West; so that it is not unlikely but they may be met withall before their coming further this way, for that the Earle of Manchester's horse intend to joyne with Sir *W. Waller* by munday next.

Also it was then advertised by letters from Colonel *Ludlow* in Somersetshire, That he had taken (to use his own expression) about 80 of the Sons of B. Hall, or if you will Commissioners of Arrey as they were plundering about that Countrey. And that Capt. *Saville* under

Lieut.

Lieutenant-gen. *Middleton*, had slain upon another party and taken 20 of them.

On Wednesday last *Septemb. 25*. The house of Commons according to their usuall manner kept the Solemn monthly Fast in St. Margarets at Westminster, there preached before them in the forenoon Mr. *Nicholas* *Prophet* of Marleborow upon *Esa. 9. 14*. And in the afternoon Mr. *Lazarus* *Seaman* of London upon *1 Kings 22*. both members of the Assembly of Divines. After the conclusion of the last Sermon, the house of Commons met in their house and appointed Mr. *Sunder* and Mr. *Gavaker* to preach before them the next Fast day.

From Newcastle it was this day advertised by a speciall Messenger that came thence, that when he was there the Scotch Army under Generall *Leven* had finished their Galleries quite round about that Towne, which will much conduce to the more speedy taking in thereof.

It was then also further informed out of the North, that the perfidious, and infamous spoliator Sir *Hugh Cholmely* having by occasion of the late cessation gained an opportunity to supply and furnish himselfe with provision, doth now declare himselfe against the Parliament, although he before pretended to stand neutral. Whereupon the Lord *Fairfax* hath designed Sir *William Constable* to go with a party to besiege Scarborough-castle, where the said Sir *Hugh* now is.

After that Mr. *Henry Bellasis* and diverse Gentlemen of Yorkshire who came in to Lord *Fairfax* and submitted themselves to the Parliament, after the victory obtained against Prince *Rupert*, and the Marquise of Newcastle near York, are now upon intelligence of the late business in the West againe perfidiously revolted and fled to Scarborough.

FINIS.

London, Printed for T. B. and J. W. J. and are to be sold in the Old-baily, and at the signe of the Mayden-head on Snow-hill, neere the Conduitt. 1644.

¹²
A
R E M E D I E

A G A I N S T

The losse of the Subject,

B Y

Farthing-Tokens :

D I S C O V E R I N G

The great abuses of them heretofore : and the
Prevention of the like hereafter :

By making them of such a weight as may countervail
their worth in current Coyne :

A N D

*Proposing a satisfactorie way for the Exchange of those that
are already dispersed abroad.*

With some usefull Cautions touching the receipt of
certaine forraigne Coyne.

*Published for the good of the Commonwealtb in generall, but
more especially of the poorer sort.*

Sept: 26

L O N D O N,

Printed for Thomas Bates, at the Maidenhead on Snow-hill,
neere Holborne Conduit. 1644.

R. E. M. E. D. I. E.

22145

Y 3

DISCOVER

...and ...

1. *Introduction*

By making them of rich gold, for as may be seen in the
their worth in the Court.

their words in their bones.

Q. Yes.

Prop. 1. A quadrilateral with its diagonals perpendicular is a rhombus.

Ariz. bryol. in Arizona, 1890

Will some noble Commissioners touching the receipt of
certain foreigns Coyns.

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Received for the year of the Government in England, 1841

10/10/10

2844-100

...died-would no longer be ...

[illegible]

A Remedy against the losse of the Subject by FARTHING-TOKENS.



T is not needfull to make a long relation what inconveniences and mischiefe other Countries and Kingdomes have sustained by copper coyne, which was current for more then its just value or worth: especially of late in Spaine, which many of our Merchants, trading in those parts, can justifie. That practice of bringing up copper coyne was also projected here in England, and if it had gone forward, it would have been the greatest mischiefe that ever was contrived to undoe this Kingdome: For, in a few yeares all our good Gold and Silver coyne would have been transported out of the Kingdome, and copper coyne would have been brought in out of all parts of Christendome, and so all our Gold and Silver would have been turned into copper: but thorow Gods mercy, and the care of wise understanding Statesmen, it proved abortive.

Now to come to our Farthing-tokens: the very name of them is not the name of any lawfull coyne or money, but onely a token, or an acknowledgment, that the partie which payes it out, gives it onely as a token (because he cannot otherwise change his money, for want of small money or coyne) to be ready and willing at all times to take it againe: and therefore in former times, when small coyne began to fail, divers retailing Tradesmen, to accommodate their Customers in changing their money, did make Tokens of tin and lead, and gave them for change, and were alwayes ready, and obliged to take them againe whensoever they were brought to them: In this there was no great hurt, nor was it any wayes oppressing to the Subject; onely now and then there were some of these Tokens lost, and that produced some advantage to the makers. Now this was soone espied by our Projectors, (otherwayes the very Caterpillers of this Kingdome) who upon pre-

tence for the good of the Subject, and the good of the poore (a pleasing Rhetorick in the eares of many) did soon obtain a Patent to make Farthing-tokens by Authority, with the Kings Stamp, no more of tin or lead, but of copper; and no more a shillings worth, as others formerly had done, onely for change, but hundred pounds, nay thousand pounds worth: and to presse them upon the people, many wayes were used: some Merchants would sell unvendable commodities to the Patentees, to be paid in Farthing-tokens: and then the Merchant, or buyer of these Tokens, to rid his hands of them, must presse them upon his Workmen, Labourers, and others whom he deales withall, and so in a short time every Chandler, Baker, Victualler, and other such retailing people, had their hands full of them. The profit for the makers of them was so great, as never was known the like: they could make out of an ounce of copper, which cost them not a full penny, the quantity of twenty pence in Tokens. This extraordinary pressing, extorting profit could not hold long, but other more eminent Persons must have a share, and so the first makers were dismissed, and their Patent disannulled; and then all the Tokens were left upon the Subjects hands, and so the poore Subjects were meerly cheated with their Tokens, and were forced to sell them to Brasiers at 10. pence, or 12. pence the pound weight: no redresse against those Tokens could be had; for, they had a Patent to make and distribute them, but the poore Subject had no Patent to force the Makers to take them againe. Was not this for the good of the Subject?

The next Token-makers we all know who they were, the publike Farthing-token Offices in London do witnesse it: and this was done with a more large Patent, and more regulated for the profit of the Makers: they had their Officers to attend the sale of them daily, and had a pretty way to vent them, in giving one shilling over in twenty to those who came to buy them: this was so inticing to many covetous wretches, who made a common practice to fetch them daily, and force them upon all sorts of people whom they had any dealing withall, and so presse 5, 10, yea 20 sh. at a time away: which was the cause that in a short time there was an infinite quantity of Farthing-tokens made
and

and dispersed abroad, to the excessive profit of the makers, but the excessive losse of the takers, as very shortly after did appeare: for, this excessive profit did intice many who had no Patent to be also Farthing-makers: but these poore sneakes were soon brought to the Pillorie for cheating the Kings Subjects, although they made their Tokens of as good metall, and as weighty as the Patentees did: these poor fellowes cheated by retaile, but the Patentees sold by whole sale, therefore no cheating. But when in a short time not onely the City of London was mightily pestered with them, but also the whole Kingdome, and especially the adjacent Countie of Kent, Essex, Suffolke, and Norfolke, who were so burdened with them, that in many townes and places there was almost no Silver or Gold coyne left, but all was Farthing-tokens. And whereas the Patentees Officers were daily attending in the Office to sell Farthings, so they would also take in Farthings from those who brought them, at the same rate as they sold them: the retailers, Bakers, Butchers, Chandlers, Victuallers, and other such sort of people were they who brought them in, to their great losse: but at last the poore must pay for all: for, the Victualler, Baker, &c. must sell the dearer, to get up his losse by the Tokens. But when Farthings began to come in more then went out, the Patentees did not like it, but a remedy was soon devised; and that was, that none were theirs but double-ringed Farthings, and so would take in none but double rings, a pretty device to dray their necks out of the collar: for very few Tokens were found with double rings, most did prove single rings, and none of theirs: who could prove the contrary? and so upon a sudden all Farthings, both double and single rings (only a few excepted) were left upon the Subjects hands: this was the second chear, and a very grievous one; for it prest very sore upon many, it caused many teares to be shed by many poore women, and children, who lost all they had, as by many examples then were seen: for many poore women who got their living with selling of Fruit, Herbs, Fish, and other commodities, had all their stock in Farthings, some 6, 8, 10, to 20. shillings: this poor stock did maintaine them and their children, but upon a sudden this was all lost, to their utter undoing: Tradesmen of a

higher degree in many places had at that time 10, 20, 40. yea some had 60. pounds worth of tokens in their hands, and almost all proved cleer losse, for the tenth part did not prove double rings: it was conceived that at that time there was no lesse then the value of one hundred thousand pound in Farthings disperst throughout the whole Kingdom, and that was all lost (the copper excepted) and no remedy could be had against the Farthing-makers, who in conscience, equity, and justice were obliged to take them againe. This was the lamentable issue of making Farthing-tokens for the good of the Subject.

But these pretenders, who doe all for the good of the Subject, would by no meanes forsake that excessive profit, but contrived another sort of Tokens that none should bee able to counterfeit, as they pretended, and that was with a little yellow spot in the copper, a good marke to know their owne, but a better marke to make another cheat of one hundred thousand pounds more, upon the poore Subject, but all for their good, as is pretended: this hath gone on certain years; but at first, because that great losse did lie yet so heavy upon many, and so fresh in memorie of all, they could not vent so many as they had expected: In the meane time this now sitting Parliament began, and presently all Patents were put downe, because they were illegall, and pressing to the Subject: But (to the great admiration of many) this so illegall; and pressing a Patent, did stand upright in its full power: when they perceived they were not questioned, they went on cheerfully, and began to use severall meanes to vent their Tokens, and amongst other devices, they used many poore women, as their Factors, to goe about the Citie, and Suburbs, and all other places, where any resort of people was, and there would by intreaty, and importunate begging, get and perswade many to change them six pence in Tokens for Silver, which of late hath dispersed an infinite quantity of Tokens; by which meanes the Tokens are become so plenty, that every retailing Tradesman is so pestered therewith, that almost half of what they receive is Farthing-Tokens; and all adjacent Countiees are become so full of them, nay more then ever they were before: so that of necessity these Tokens must goe downe againe, which will prove a greater

greater losse then those formerly; except the Authority of this Honourable Parliament doth compel the Token-makers to attend at their Office, with ready money, to take in and exchange to the Subject all their Tokens for good current money, as in conscience and equity the Token-makers ought to doe, or else it will prove a very great losse to the Subject.

Now to come to the necessity of them, it is very true that Farthings are usefull and necessarie, both for rich and poore, we cannot well bee without them; and for to make them of Silver it would bee too small a coyne, and very unserviceable, as by experience we find of our halfpence, who are so small and thin, that many cannot feele them between their fingers: therefore we ought to have Farthings either of copper, or else some metall mixt with copper, and ought to bee so much in value as may be worth a Farthing, in the same nature of other lawfull coyne: all copper without any mixture is like to be best, to prevent counterfeiting of them: for it is certaine, if Farthings be so weighty and so big, that with the coining and other charges they cost a Farthing, we are sure none shall be counterfeited, nor brought in from forraigne parts: for it was the great profit that made the increase. In France they have copper coyne, they call Deniers, they have twelve to a Sous, or a penny, sterling, they are very neat and handsome, and very usefull, and are as heavy as three of our Tokens, or thereabout: and in Holland they have copper coyne eight to a Stiver or Penny sterling; they are as big as four of our Farthing-Tokens, and so it is in all parts of Germany, Denmarke, Swedeland, &c. where they have copper coyne, but all as valuable as Silver or Gold coyne, and is as good to the people as either Silver or Gold coyne, and is no wayes oppressing, nor burthensome to the people, but to the contrarie, very commodious: therefore we ought to make our Farthings worth a Farthing, that the Subject may be no more deceived with unlawful Tokens, but may have lawfull Farthings, which will be very usefull and beneficiall to all Tradesmen, and especially retailers of all sorts, and very comfortable to the poore people. But if we goe on in making Farthings or Tokens of lesse value then a Farthing, and if there can be
any

any thing gotten by counterfeiting them, let us be as carefull as possible we may, there will be alwayes found some or other that will venture to make them either here at home, or els in forraigne parts; and will bring them in by stealth, although there be never so strict searching; and it will prove at last very hurtfull to the Subject: also it is the Subjects due to have their money the full worth they receive it for, and so a Farthing must be as well worth a Farthing, as a Shilling is worth a Shilling: it is also the honour of a Kingdome to have it so: there will need no extraordinary quantity to be coyned, but only now and then, when there is little work at the Mint, to make or coyne some, and to let all have them who will come for them, for changing money. And thus much concerning Farthings.

Another, of no lesse, but more danger, there is of forraigne coyne, but it concernes most our Sea-coast of Kent, Suffex, Hampshire, and generally all the West Countrey, and this is divers sorts of forraigne coyne, which the people thorow ignorance take, much above its value: as divers sorts of Dollers, which are two pence a piece worse then the right sort of Rixdollers: also a sort of Spanish money commonly called Peeeces of Eight, which go current at foure shillings and four pence amongst them: it is true, the right sort, or the Sivill coyne, are worth so much: but amongst these are very many which are very light, and want much of their weight: also a sort of coyne which is much worse then the Sivill coyne, at least foure pence a piece, and of all this no notice taken by the Subject, which if not timely prevented, we shall have a multitude of them brought in, and instead of bringing them to the Mint, to reduce them to our owne coyne and value, they will bee prest upon the Subject, to their great prejudice. Also there is already a multitude of French Sous, and daily more come in, and goe current at a penny, and are worth little more then three Farthings, which also ought to bee prevented: that every one may receive his money to the full value; as it is every one his duty to give weight and measure in other commodities, so it is the like in all money and coyne.

Numb. 66.

THE PARLIAMENT SCOVET:

Communicating His Intelligence TO THE

KINGDOME.

From Thursday the 19. of Septemb. to Thursday the 26. of Septemb. 1644.

Thursday the 19. of Septemb.

WEE received a sad story from the Committee and Mayor of *Boston*, concerning the approach of *Sir Tho: Glemham* with I know not how many horse and dragoones, whence they came no body could tell, but that they were like to fall upon *Boston*, there was no question, therefore aid must be sent forthwith; all the powers of *Yorksire*, *Darbyshire*, *Lincolnsire*, and *Leicesersire*, though the best part of 10000, were not able to encounter them, so numerous were they accounted, yea the Royall party in *London* with modesty had reduced them to 3000, in which they had as much extracted the number, as *Aulicus* had enlarged in his Relation of the reliefe and defeat given at *Basing house*, but by a second survey of them, without a multiplying-glasse, they appeare to be about 300, who with the forces at

Newmarke visited *Steford*, and would faine have outed our party from Sir *Robert Carrs* house, and posselt themselves of it, but upon view they thought not good to attempt it, and so returned to their old quarters: See what it is to have good intelligence, and to be at a little cost that way.

The same day we heard that Lieutenant Generall *Cromwells* quarter is about three miles from *Banbury*, the enemy not daring to peep, he is in a good place for quarter, for if they quarter any where, as they must, tis best to do it as neer the enemy as may be, because that stritens *Oxford* of provisions, and will in time make them all poore Scholars, and bring them to their Beads and Wallers.

We had some come up from before *Basing*, its said to know whether they should continue the siege, or which there is a great necessity, as to the peace of those parts about it, but how it will be ordered for the future, and who shall command in chiefe, time must tell us.

The two notable Irish Rebels were this day taken, and carried back to the Tower, they were discovered by an Irish Footman that espied them at a Window, which the Lieutenant of the Tower understanding, halted with power to surprize them, the Footman is to have 200. li. he deserves 500. li. They in the house are also taken and committed, no doubt but these have had many resorted unto them, and were sorry to their being there, for the turning of these fellows lie next door to an Officers house, this is usuall for Papists, as it hath been observed sundry times, to avoid suspicion of the place, but catcht they are; *He that is born to be hanged, shall never be drowned.*

The house of Commons went on with their Propositions, voted divers Lords to be exempted from pardon, as the Earl of *Newcastle*, and others, *Cottingham*, *Bristoll*, *Digby*, these four alone have done England ten millions of hurt.

This day we understood that the siege of *Banbury* was well prosecuted, that they not only batter, but have Mines ready, We hope ten dayes will bring us in *Newcastle* and that.

We were advertized of that which we before thought, and in our last hinted, viz. that his Majesty hath no minde to advance, or fight, but hath designed *Excester* for his Winter quarter, and hath ordered the expulsion of all superfluous people thence, the better to be accommodated, and will rather take in *Barstable*, block up *Plimouth*, and stand in a defensive posture, then advance to *Oxford* to his old quarters, which makes good the report of some that are come to Town this day, who say his horse are few, his bulk being Country blades, that can tell how to cry home, home if any danger be.

We heard also of some Ships going to the Irish Rebels in *Scotland*, with Ammunition, and how they were met with, and some taken, we cannot speak to the truth of that, but we can tell, that if some speedy course be not taken for *Ireland*, that Country will be so accommodated from forraign parts, that neither the King nor Parliament will have any interest there, but they will kick at both, if not drive out both, great matters this way having been done for them already, and believe it, it will be a difficult business for my Lord *Devis*, and the Dukes of *Buckingham* both to draw them to renew the *Cession*, for what reason is there they should lose the opportunity of our and the Kings difference, in making a full Conquest to themselves of that Kingdome, when they know our troubles ended, all our powers will devolve upon them, and they will be the stage of war and other miseries for the future.

Friday the 20. of September

A report was made by Master *Rowe* of the Western affairs, he seems to lay the cause of our unhappy loss upon some, who its like will say they are not guilty, he saith one thousand horse would have delivered my Lord Generall, he means ten weeks since, and presses a Counsell to go with the Generall, to occur in affairs, as they have in *Holland*, of States there, he prest also a care in the Assembly, not to be too rigid in Discipline.

This day there was divers Lords and Commons at the French Ambassadors house, its said the Mistresse of that house had correspondency with the Irish Lords.

The same day we heard that the weather-beaten horse that braved at *Strasford*, have been so frighted by Col. *Massie*, that they are fled to the Mountaines, and dare not shew themselves, some speech there was, that we had beaten them, killed and taken divers, but that is not like, for the enemy is not provided to fight.

We heare also of a gallant action between *Leicester* horse, and *Hastings* horse, the first going to convoy some Carriers towards *Manchester*, the other to beat the convoy, and rob the Carriers, the old trade still, and for the liberty of the Subject no doubt: These meeting, the *Leicester* men, though fewer in number, beat the *de la Zouchians*, killed their Captaine, and divers of their men, took many prisoners and horse.

There came this day to town divers prisoners taken by my Lord Generall in his Western expedition.

This day a Manifesto came out from the Prince Elector, were it not a good work to finde out 30000. li. *per annum* for him, and with that recommend him to the Queen of France, and the Card. *Mazarine*, to serve them in his own Country, now for the most part, if not all taken by

them, we mean the lower Palatinate, This now done, may save us ten
thousands as much hereafter.

Saturday the 21. of September.

My Lord *Manchester* advanced from *St. Albans*, to *Watford*, and so
Westward, he is pretty well recruited of foot, and his men some of them
clothed, they begin to recover health and strength.

This day Letters were read in the house from my Lord Generall, in
which he desires his horse may not joyne with Lieutenant Generall *Middle-
ton*, in regard of the differences between them, an Army doth best
when there is an harmony; the foot he conceives (if not timely employ-
ed) winter quarters are fittest for them; we could wish while their spi-
rits are up, they might have one encounter with the enemy before they
go to winter quarters, the weather continuing fair, this season is the best
for action, in Germany the most eminent service is done between Micha-
elmas and *St. Andrew*, and when they seek winter quarters, they do it
where they may most straiten and incommode the enemy, sure our
winter quarters will do best about *Chard* and *Hunnington*, which if we
can get, the enemy being in the West (which if we go quickly, we may
enforce) we shall put him to seek all accommodations for the future by
Sea, both of Men, Ammunition, and Money, but shall we take this Time
before, which is bad, beside: Then do we bravely. Major Generall
Skippon, that brave man is come to *London*, no doubt he will return to
action speedily.

The house of Commons have voted the conjunction of Sir *William
Wallers* Brigade with the Earl of *Manchesters*, a very necessary work, and
will undoubtedly prove advantageous; one three hours fight when these
are joyned, might happily end our differences.

Monday the 23. of September.

We had brave news from *Wales*, of a great victory, and from *shire*
hands, we had a Letter from Sir *Tho: Middleton*, another from Sir *Will:
Breverton*, and a third from Sir *John Mellum*, the Letters are to be print-
ed, we shall only extract one that came to our hands, which saith, the
fight remained doubtfull long, and our horse at first did not charge home,
but by the importunity of the Commanders in chiefe, they charged a se-
cond time, and made their way through and through, which scattered the
enemies horse, which seen, the foot fled: By this victory we have as good
as conquered *Wales*, and besides, emptied the garrisons of *Worcester*,
Shrewsbury and *Chester*, so that a reasonable Army might suddenly ma-
ster them: We had prisoners Sir *Tho: Tilly*, Major Generall of the
horse, a Papist, and a Regiment furbable, Col. *Broughton*, Major Gene-
rall

rall of the foot, a Protestant seduced; Lieu. Colonel *Blackwell*, neither Papist nor Protestant, but neighbour to both, one Major, ten Captaines, 23. Lieutenants, 33. Ensignes, 57. Sergeants, 11. Drums, and 4. Trumpeters, and 1480. common souldiers, 300. slain on the place, among whom is a Dutch Colonel that led on the forlorn hope, two Majors, two Lieu. Colonels, and divers Captaines, 500. wounded; we lost 18. men, and divers wounded, among whom, that thrice valiant and noble Gentleman Sir *William Fairfax* (worth all the enemies) had 15. wounds, whereof he dyed; no doubt but the Parliament will remember his wife and children with the gift of one thousand pound a yeare, to them and their heirs, out of Malignants estates. This victory improved, suddenly brings our enemies into a peninsula, from which we hope ere long they will be glad to set saile, to seek their fortunes in far Countries.

We had this day Letters from my Lord Marshall, Governour of *Plimouth*, the Messenger was there *Friday* last, he hath resolved our doubts, and ended our feares as to that business, for he assures us there hath not yet been any considerable action, at or before that Town, that the enemy is at *Plimpton*, that is to say *Greenwich*; and that Powder, and fresh Souldiers are come, and that they desire the Ships in the Sound may remaine: As for his Majesties Army, it hath done as little to *Barnstable*, if any thing at all, his powers are about *Tiverton*, but its yet believed they will not advance, nor fight, But rather keep neere their good retreats, and so passe this Winter away.

This day we had newes that Colonell *Ludlow*, that brave Commander that held *Warder* Castle so long, had took 80. horse and their riders, said to be a knot of Array men caught, the Master and the men will scatter.

We heard also that Sir *William Waller* hath lighted upon 40. or fifty horse of the enemy, which we would not name, the number is so small, but that you may know they are not far a funder.

We had Letters from the Leaguer before *Newcastle*, which put us in hope that that place will be over within 14. dayes, and so we shall get good store of Coales, and make use of our friends in some other designs: As for *Yorkshire*, the Lord *Fairfaxes* Souldiers are busied about the surprize of those petty strengths, which yet hold out against us, which are few in number, and cannot be easily taken.

This day the Commons put Sentence upon Mr. *Waller*, he is to pay 10000. li. Fine, and to be banished the Kingdom, a very good way, give them time to repent, in the grave there is no remembrance what good will their blood do? its true for some Capital offenders *in terrorem* it may be good, but for the generality, a Penitentiary life, or a long death

will be a more mercifull way, and take off that which the Malignants asperse us with, saying we are bloody, its true, care should be taken that those banished be circumscribed, or sent to such places that are least dangerous, and where they may not be Agents to stirre up strife between us, and other Kingdoms.

Tuesday the 24. of September.

We had little newes, only a great noise of his Majesties powers coming in the clouds with more thousands of horse then all *Devonshire*, and *Cornwall* can afford, unlesse fourty shilling Jades be taken in; and for an Infantry no lesse in number then 20000. and these are, I that they are, but we know not where: how ever, its probable my L. of *Manchester* will get between them & *Oxford*, as fast as they march, and as slow as he marches: Its a hard matter for a Generall of an Army to please every body, Armies cannot ride Post; when halt is in the Saddle, repentance comes in the crop; Its well known the Army of my Lord *Manchester* have been no protracters of the War: let us but looke back upon former service this year, see how far they have marched since, enquire whether they be recruited, clothed, provided of Ammunition and all things for a long march, an Army cannot gallop, every Town is not of receipt for 10000. men, Artillery cannot go in every way, and yet his are as light as can be desired: God give him wisdom and patience, carry him through this great worke, wherein so many have suffered shipwrack, and make him the instrument for putting end to *Englands* sad dayes.

Give us leave to trouble you with one old st ory in regard of its pretynesse, if not full of discretion, which to some, yea most wise men, especially Souldiers, is more esteemed, then a great many hundred great Guns shot under, and over a Town; the action thus:

The Committee at *Wem*, or of *Wem*, having Intelligence of the drawing out of the forces in *Shrewsbury*, towards *Ludlow* (as was then conceived) but since we heare that those forces, and many more are marching towards *Sir Thomas Middleton*, sent out under the Command of Lieutenant Colonel *Rinking* (a very good souldier) a party of foot and horse, to surprise *Morton Corbet Castle*, they sent unto the Lord *Culven*, to meet them with a party from *Stoke*, and upon Saturday night last, about two of the clock in the night, they came before the Castle, every man being assigned the place where he should fall on; The Lieu. Colonel ordered the businessse

finesse thus; First he gave the word, which was *Will* and *Tom*, with order, that if any asked who they were, to answer *Will*, and if the other answered not *Tom*, they should give fire, this being done, he sent Drummes at a fields distance from the house, with order, to beat a march as soon as ever the assault begun, which they did, and thereby made the enemy think that there had been a great strength against them, the Lieu. Colonel calling aloud to bring up such a Regiment to such a place, and such a Regiment to another place, which much daunted the enemy, he also sent some to discover the Centery, with order to tell the Centery they were friends, and to hold him in discourse untill they had notice, which service was well performed, for before the Centinell knew who we were, our Ladders were mounted, and we in possession of one of their works, then the enemy took the Alarm, and our men plyed the work stoutly, the Lieutenant endeavoured with ten men to have forced a little doore, where not prevailing, he marched along over the tops of the works with four men, and with them fell upon them that were in another work, and forced them with one Volley to beake them to the house, where out of the windows and holes they shot fiercely at us, till by throwing in amongst them some hand Granadoes they quit those places, which gave way to our men to break a stone Pillar of a window, where the Lieu. Colonel and foure men entred, and after them many more, and so took the Castle, and in it Major *Bridgman*, Capt. *Maurice*, one Lieutenant, one Sergeant, one quarter master, one Ensign, two horse Colours, 80. souldiers, thirty good horses, six barrells of powder, with some other provisions, the house was so strongly fortified, that my Lo: *Calven*, and the Lieu. Colonel, who behaved themselves bravely in this action, say, it might have been maintained against a great strength, for had it been day-work, as it was night-work, they should not have attempted it : In all this desperate

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 with order, that if any asked who they were, to answer *Will*,
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 and the Lieu. Colonel, who behaved themselves bravely in
 this action, say, it might have been maintained against a
 great strength, for had it been day-work, as it was night-
 work, they should not have attempted it : In all this despe-
 rate

rate service we lost but one man, and had some wounded.

If you will pardon the length of the story, we will not offend so again.

Wednesday the 25. of September.

We were confirmed in the Refractorines of Sir *Hugh Cholmley*, that he declines further Treary, and makes a great bustle in *Yorkshire*, doth much hurt, that the Royall party that were come in to my Lord *Fairfax*, as *Delassie*, and others, are gone to Sir *Hugh*, and are as active as ever; this is no more then we formerly told you, and were chid for it; its not any love to the Parliament, or to the Cause, but selfe ends, that brings men in, it were worth riding forty miles to see one come from the Kings party, heart, and hand, better let them go on, then be troubled with those whose hearts are elsewhere; its true, for those that have been fort on the other side, or passive, these we account ours, but for those that went to the other side, there let them stay.

We had this day an assurance that the enemy is gone from *Slough*, having no minde to engage in that business; they made a flourish as if they would have stormed, and it may be had it in thought, but when our men all at once, round the Line discharged, by which they were convinced of the numerousness of our Souldiers within, they attempted not, as to any action upon them from the Town, there was not much, but might have been, but that the horse thereof, whose Regiment we will not name, had no minde to fight, but wheeld about, as they did at *Aylesbury* hills, onely gave them a volley of shot in the ayre, but hurt none; we could tell you directly the number of his Majesties powers, but we shall rather let them go as Common fame hath made them, 20000. foot, and 12000. horse, if we beat them, we shall have the more honour; as to their coming to *Oxford*, we cannot thinke they will be there this week, nor next, for they have vowed they will not leave treacherous *Barnstable* behinde, but take that, and put all to the sword: let them go to it, there is 1500. men in it, and rather then they will be cut in pieces, they will stand out a while, and it may be sell their lives at as deare a rate, as *Lime* men did, and if they be but courage, we hope our Armes will get neere their reliefe within a Fortnight, and being once at the hither side of *Devonshire*, why may not our Armes make good that necke from Sea to Sea, and being not full thirty miles, and so pound our enemies, onely in a larger, then they did us.

A Rope Treble-twisted,

14

F O R

JOHN TAYLER

T H E

WATER-POET.

Or Rather

For his Malignant friends in *London*, which
make use of his *Name* to slander and abuse
the P A R L I A M E N T, and well-affected party,
in their Pernicious Pamphlets; and
particularly,

Mr. J O H N B O O K E R,

a Man of known honesty, and one who scorns
to Calculate for the Meridian of
O X F O R D.

*Snarle not, Malignants: If you doe, here's Rope
Enough for you, and all that love the Pope.*



L O N D O N,

Printed according to Order, for *G. Bishop*. Septemb. 27. 1644.

JOHN TALLER

WALTER

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A Rope Treble-twisted,
 FOR
JOHN TAYLER
 THE WATER-POET, &c.



Here is another vile Pamphlet come abroad under the name of *John Tayler*, the Title running after this manner: *John Tayler being yet unchanged sends greeting to John Booker, &c.* Now you must suppose that this Pamphlet came from *Oxford*, or from some such desperate place, that dares owne a Treasonous Calumnies against the *Parliament*: But I am confident, that if you wander through those many confused sheets of audacious *Aulic*

cus, or those infinite other pernicious Papers, the very vomit and filth of Malignant Presses, throwne at the very faces of the most High and Sacred Senate in *Christendome*, and you shall finde that this peece of Ribaldry framed in *London*, (I dare boldly say in *London*) hath out-strippt them all: For whereas others have delivered themselves more mysteriously and closely, yet plainly enough; this wretch is more down-right than any, and spirts his venome most contemptibly, without feare or wit. I petition *The most High and Honourable Court of Parliament*, to take this into consideration, and give order that enquiry be made concerning the *Author* and *Printer*. It is supposed that the *Author* of the many-leav'd Pamphlet called *Sacra Nemesis*, should pen it: But whosoever it be that made it, it is evident enough that a *London* Presse sent it abroad: I shall name no body, lest being fore-warned they be fore-armed, but remaine in silence till a fit opportunity.

This I have said in earnest; but because it is good now and then in these sad times, to be in jest; we will suppose that very *Knave*, not merry *Knave*, *John Tayler*, to be the *Author*, and that it might be Printed in *Oxford*, though it be known it was in *London* very fealtly, and madly, and only, and

ungodly penned and contrived. For it seemes this Fox, this *Daniel* inden, this Scar-crow *Jack Tayler*, strives not so much to clip Mr. *Bookers* credit with his Popish Sizzars, as to wound the Parliament, and all those that are well-affected to their Cause and just Quarrell. First he calls the Parliament, *A mere Conventicle*, or *not the shade of a shadow of what it should be*. My Masters, is it not time to look about us, and visit our new *Oxford* in *London*, I meane the Viperous Nursery in *Aldersgate Street*, and her Sister in iniquity upon *Holborn-Hill*? It seemes the *Belialists* have left off prying into the Controversies of *Purgatory*, and *Limbus Patrum*, and the reconciling of *Luther*, and *Calvin*, to *Bellarmine* and *Maldonat*, Protestantisme to Popery, the Church of *England*, to the Church of *Rome* and undertaken another *Bellum Episcopale*, a wa're with paper pellets against honest Mr. *Booker*, in the behalfe of *John Tayler*, the Water-Poet; or rather in the behalfe of Poperie: But how can they hope for successe now *Canterbury* their Reverend Father in — *halter* is like to be hanged? He thinkes his very *Diary* should be enough to convince the veryest *Sorin* in *Ely* or *Peter-House*. Well, well, *Jack Tayler*, thou art a brave fellow; for thy Water-works being now of some standing in *Bolley's Library*, the Divines will are long begin to quote thee; for they maintaine Controversies for thee already; but their false Comments are too too obscene and railing against the State, favouring more of scurrility and malice, than reason or wit: And on the other side, according to former custome, and the later *Maximes* of Parasiticall Theologasters, (one whereof was this; That it was better to be a Spaniell at Court for a while, than to Kennell in a Colledge all ones life time) their flattering of the King, Queene, and Court in wicked wayes, is as shamefull and ridiculous as ever. But I must let them alone (it seemes) and sticke close to my Single Water-man in the Title page; for it seemes the best heads in *Peter House* will amount to no more but *John Tayler*.

I will not aske you, *John Tayler*, of how long standing you have been in the Malignant Corporation of *Peter-house*, nor whether you are the Rat that was hanged lately in a Boat upon a sea of *Oxus*, or the Ghost of that meanest of watery inhabitants, poor *John* at *Oxford*; but I perceivethy writing relishes of his Malignant spirit: Thou strivest to delude, and make us beleeveth the King, the Queene, the Lords, (when I mention them I doe not reckon *Harry Jermy*) Clergy, University, Army, Magistrates, and Commons, are true Protestants pen-proofs. But why then was his Majesties Signet in a Commission to the *Irish Rebels*, to cut the throats of all true Protestants there? and another Commission sent to the Marquesse of *Ormond* to make a Cessation with these wretches, which to any man not void of sence and reason, did at the first, and since also Experimentally hath appeared

peared most destructive to the Protestant Cause? For the *Rebells* by this meanes, have had leisure so to furnish and provide themselves, that they appeare now in the Field more in number, and better armed, than ever they could possibly have been. How can the *Queene* be pen-prooffe, after all these Murderings and Massacrings perpetrated in *England* and *Ireland*, by her Counsellors, wherein also she was and is a principal Agent, when as in the very height of her pompe and power, shee was neither pen-prooffe, nor tongue-prooffe, even amongst her owne Countiers and Parasites? How many drie jests have been broken upon *Her* and *Harry* on the Publique Stage? As, *I prethee where shall wee finde Jermyn?* — *At the Queenes Armes*; Adde to this the bawdy Songs sang ordinarily at Court, wherein *Hall* and *Mall* met to make Rime; and another beastly Song, not fit for a womans eares; which if any of that Sex can delight in, a man may guesse at the Constitution without Calculating her Nativity: And because now it is no time to dally, when they dare be so impudently abusive on the other side; as they unjustly charge us with many falsehoods most basely; I think it cannot be amisse to repay them againe with truth, though I intended for Honours sake, if there were any hope of returning, never to have put it to the common view: I will therefore Print *Harry's delights*, the limber Gentleman (I meane) that rode away hence in Spanish-leather bootes, with a little more haste then ordinary, having a Parliament Spurre in his Conscience.

JERMYNS SONNET.

Poore take your Philizers, and your Charmes,
No Wischcraft like a Lovers Armes;
Nor any fond device so bind
So sore, as cling, and lie close wind:
A certain Spell, that will Enchaunt,
Is, off r home, and keep the haunt.
Then Chymists, out upon your trash,
Your letter coming, d Balder dath,
Your Amuletts, charms, d bracelets, rings
Valued with the Crowns of Kings
Your Calcin d parcels of dead men,
Sperme caught, from Cockes standing the Hen,
And us d I know not howe, Pull downe
Your Stills, and cease to chate the Tonne.
But let them flayre a more Elixir
For us Madams, that cry Quick-Sir,
Or you d leave on, because we shen
Shall find no difference in Men.

And will it not be strange alacke,
That since my Lord has a Weake backe,
We may not dier him, or his Page!

T'will put us all into a rage,
And make us take our Groomes, by stealth,
To breed base blood ish common wealth.
'Tis fit (Sirs) then, you les them stand,
To keepe the Gentry of the Land
In able plight, that they may serve,
As men of the more solid Nerve,
And strenuously goe thorow stich
Without a Lover at the breech.

I hope *John Taylor*, you will not be angry that I have broached this peece of Closet-conversation: I have printed thus much to shew you that her Majesty is not altogether pen-prooffe: And I could also make a long Discourse to shew you, that neither your *Peeres, Clergy, University, Army, Magistrates, are Pen-prooffe*, because they are neither Parliament-prooffe, nor Reason-prooffe: But my principall aime is to take notice of the many villanies, and intolerable abuses, heaped up in thy vile Pamphlet against the Parliaments, and those that are well affected: But as you have a trick of Vilifying such men; so also of Magnifying those of your owne partie, though never so bloody and desperate. And therefore thou art in great wrath with *Mr. Booker* for calling *Rupert* plaine *Rupert*, without addition of *His Highnesse*, and for giving him the terms of *Saladine* and *Sarazen*, which thou sayest are *Turkish Titles*; and therefore I say, they are the fittest for him, who hath Murder'd and Plunder'd himself into a capacity for the work of Titles, to expresse his Cruelty.

Thou railst against *Mr. May, Withr, Britannicus*, the *Scout*, the poor innocent *Dove*, and say'st that they are not able so much as to scratch or touch thy reputation, or *Aulicks* and *Naworth*. Alas, thy reputation is neither to be scratch't, nor touch't; it was lost long since upon the *Bank-side*: And as for thy Abettors in *Ely-house* and *Peter-house*, the wretched unchurched Priests there, they never were in repute any where but at *Rome*, and the Courts which (by none of the Simplest Conversions) might ver, well have been called the Court of *Rome*: *Aulicks* has utterly lost his credit both with friends and foes, in so basely selling the busines at *Torke*, and setting them to make *Bon-fires* in *Oxford* for a victory, when the Malignant Forces were shattered into an impossibility of re-uniting, and quite beaten out of the Field, which hath made the Planet *Mercury* very dull ever since in his Influence, and given a *Quintessence* to *George Na-*

worth, for ever daring to *Prognosticate* againe in the behalf of Popery, Tyranny, and Rebellion against the State. Thou say'st that *Naworth* never knew of the Printing thy former Book answered by Mr. *Bookers* but that Pamphlet was part of the fruits of hungry *George's* old malice, inspired into thy detestable braines: And if thou shouldst faile, every *Centurian*, that is, every scandalous and Malignant Priest, that deserves a Name in another *Centurie*, can finde a Pen to Apologize for *Naworth*, and villifie honest Mr. *Booker*: But it is no small argument of his Integrity, to be ill-spoken of by thee, and them.

But I shall leave taking notice of any thing else in thy vile, base, and scandalous Pamphlet, besides that filth and venome which thou, (thou Counterfet *John Tayler*) hast vomited out against the Parliament. I much wonder that any Presse in *London* should dare to be defiled with such lewd, and abominable stuffe, and with what confidence any durst write these words, under the Name of *John Tayler*, against the State. Your Nick name *Parliament* doth not only maintaine and retaine a scattered hoard of scribbling villaines, but also they doe allow most respect, favour, countenance and means, to him that can lie, rail, and slander most: therefore I conclude, if they were a Parliament, the Sacred Name and Honour of His Majestie should not be suffered to be abused so transcendently (beyond all precedents) but that they would by Law and Parliamentary Authority, send ye all to *Gregories market*, and feed Crows with your traiterous mischievous heads, and fleshy, treacherous, rebellious, stinking quartered Carcasses: therefore no Parliament. And then a little lower these words follow: But as they are, and the condition they now are in, they have no other way of supportation, but what proceeds from the blacke mouthes of your zealous, Arbiristicall, long winded Preachers (or Fantologicall prating Lecturers) with the aide of your holy Tribe of accursed Pamphlet-mongers: It is you that, with your spirituall and temporall damnable devotions, and infernall practises, doe uphold the usurped dignity of that Idol-*Dagon-Senate*, &c. Therefore it is no marvell, if they maintain you, for you are the onely props that uphold them: when you give over lying, then their Honour will lie in the dust, and when they fall you will be in danger of sterwing: For as *Phocas* by the murder of his Master (*Mauritius* the Roman Emperour) gate the Empire to himself, but was held in an odious estimation amongst all good men, so that his usurped ill got Estate stood tottering, and his life in daily hazard (by the friends of the assassinated Emperour) at the same time, the Bishop of Rome (*Boniface*) ambitiously sought to be chiefe and Universall Bishop over all Christian Churches, which pride of his was opposed by all the Godly and zealous Bishops in the World: But at last the Murderer *Phocas*, and the aspiring Pope made a bargain, which was, that the Pope should by his dreadful thunder-bolts of Excommunication, affright the people into obedience


with the Emperour; so the Emperour (by force of *Armes*) would bestow the Primacy of the whole earth upon the Pope; this match was made, and the most significant application of it is, that by as good rights as Phocas reigned, by the like rights doth Bookers Parliament rule, and by the same rights doe those fore-mentioned villaines, and they may defend each other by murder, Sacriledge, Ambition, Treason, Rebellion, and ruine of this ancient, famous, late flourishing, and now most wretched and miserable England.

Was ever such language as this vented against the honour of a Parliament! I once more petition that Honourable Assembly, that Order may be given, for the enquiring out the Author and vender of this unreasonable railing paper; and I question not, but they will be quickly found out, to be made an example to others, who drive a trade with these; and such like pernicious Pamphlets; which usually sell so much the better, by how much the more audaciously they dishonour the Parliament. I thought Master Booker had set forth a Cordiall sufficient to cure all their Malignant fits: But I perceive that the best Physick availes little without a Method and orderly course: Therefore upon better advice, it is thought convenient, that all desperate Malignants should be thus handled; first, because the Signe is in the Heart, let them bleed in the Basilicke veine, Afterwards,

Rs. Half an Ounce of Spanish Figs, codled at Court in an Italian Skillet.

Of the quint-essence of Cock-sparrowes, according to the Queen Mothers prescript, one scruple and a halfe.

Gelly of Harts-horne, of Iermyns owne making, one Dram.

 Protestant Religion, Root and Branch, ana, one handfull.

Plundered Penny-Royall, one bagfull.

Of Time, no lesse then Three yeeres Rebellion in Ireland, and as many in England. ana.

Boyle these in as much as you can get of His Majesties teares of Repentance for blood-shed, over an Oxford Bon-fire, the length of a Cathedrall Letany: Then straine it through the Cape of Cortingtons Cloake, and at length season it with a graine or two of Northerne Newes, and so make a cleere purging Potion: Let every stubborne and stupefied Malignant, that is troubled with a Congelation of Popery in his Braines, drink three ounces of this with due observance, and I question not, but it will purge so effectually, that their bodies will ever hereafter, be the better prepared for Master Bookers most considerable and wholesome Cordiall; the use whereof I still commet unto them, as most convenient, after this so necessary a Purge.

F I N I S.

THE VINDICATION OF THE ROYALL COMMISSION

O F

15.

KING JESUS.

MAT. 28. 18. 19. 20. compared with MARK. 16. 15. 16.

AGAINST

THE ANTICHRISTIAN FACTION OF POPE INNOCENTIUS

the third, and all his *Favourites*; that enacted by a Decree, that the *Baptisme* of the *Infants* of *Beleevers*, shou'd succeed *Circumcision*. *Deret. Gre. l. 3.* which doth vniverſally oppose the *Commission*, granted by King *Jesus*, *Mat. 28. 19. Goe teach and baptise &c.* by giving Authority to all his *Priests*, that receive *Ordination* from him, to *Goe*, and first *baptise* the *Infants* of *Beleevers* borne within the *Parishes*; and then teach them.

WRITTEN (BY FRANCIS CORNEWELL *Mr. of Arts*, and sometimes Student of *Emanuel College in Cambridge*) out of his love and sincere affection, he beareth to his native Countrymen; who with him have taken a *Protestation*, and *Solemne Covenant* to oppose all *Popery*, and *Popish Innovations*; And to stand for a *Reformation in England*, and *Ireland* according to the Word of God; that his and their consciences may be freed from that guilt, misery, and curse, that otherwise is falling on them: as *Mr. Case* a

Learned Synodian testifieth in his Sermon styled, *A Covenant renewed for the pacification of the quarrell: viz. that the Sword shall goe through the Land to avenge the quarrell of the Covenant*

page 27. 28.

I am come in my Fathers Name, and yee receive me not: if an other shall come in his owne name, him yee will receive. John 5. 43.

Septemb: 27. London

Approved of by the Church of *Jesus Christ*; that is called, and preserved by the Power of *King Jesus* according to his Promise. *Mat. 28. 18. 19. 20.* Printed *An. 1644.*

THE VERIFICATION OF THE ROYAL COMMISSION
OF
KING JAMES



[The page contains faint, mirrored bleed-through from the reverse side, which appears to be a document titled "LETTERS FROM THE SECRETARY OF STATE TO THE HOUSE OF COMMONS". The central crest is also visible.]

2-10-68 3:30 PM



TO THE RIGHT HONOURABLE THE
House of Commons assembled in
Parliament.

Right Honourable

THE sad and unnatural bloody Tragedies of our times may not unjustly be compared, to the two Women striving for a Child, 1 Kin. 3. ab. one claimeth it as her owne, the other saith, Nay, but it is mine: the contention is so hot, that King Solomon calleth for a sword; giveth out the Word of Command; Divide: Content saith the Harlot, let it be neither mine, nor thine, but divide it: but the true Mothers bowels yearned upon her son, and said, oh my Lord, give her the living child: shee could endure no division: Such (Right Honourable) is the controversie in our Land. The malignant partie pretend to fight for a Christ, and in their blind zeale they will dye too, but they will enjoy him. And you (thrice worthy Patriots) in all your Declarations say s^r likewise. Now the Lord to decide the Controversie, permitteth the Sword to come, and crieth aloud in our Land; Divide. Content, saith the Antichristian and malignant partie: Christ, and their Arch-Bishops, Arch-Deanes, Deanes, Preistr and Deacons, and all Ecclesiasticall persons depending upon them: Christ, and their devised worship, Temples, Alters, Tythes, and Offerings: Christ, and the residue of their Fore-fathers Traditions: thus let them but enjoy a divided Christ, and there will be an end of Controversie. But they (Right Honourable) that are holy, sincere, faithfull and true Covenanters with you (according to the light they have received) even in all the three Islands, will have an whole Christ, or no Christ; their faithfull soules cannot endure to run division: a Christ, they must have in all his Offices: Christ to be their King, and his Commission to be maintained, Mat. 28. 18. 19. 20. least otherwise he make good his Word against us, Luke 19. 27. Christ their Prophet, whom they will only heare (as the Father from
A 2 Heaven

(C)

Heaven chargeth vs to doe, *Mat. 17.5.* And *Moses* truly said to the *Fathers*, him shall ye heare in all things, he shall say vnto you: And it shall come to passe, that euerie soule, which will not bear that Prophet, shall be destroyed from amongst the People, *Act. 3. 22. 23.* And all Traditions of men, to be rejected, as holy Paul recordeth, *Gal. 1. 8. 9.* Christ their Freist; and no Meditation, but him only, *1 Tim. 2. 5.* that the Lord Jesus may be one, and his name one, in the three Kingdomes; that we, and our posterity after vs may live in faith and love, and the Lord may delight to dwell in the midst of vs. Now the cheife cause and roote of all our division, is from the Roman Hierarchie, who haue made a Law, that whosoever shall interpret, or give the sence of the holy Scriptures, contrary to their determination, they must remaine Anathema; and the Furnace did burne then hottest against the Saints, when the Civill Magistrate (that is appoynted of God for the praise of them that doe well *1 Pet. 2. 14.*) joyned their power with Romes proud Bishops and Priests, to persecute, and kill all them, that would not submit to the Roman Jurisdiction: Hence arose all the Martyrdoms in England, from the time of Richard the second, in whose time, the Prelats obtained a Law to kill the English Subjects, that would declare the whole truth (so farre as it was revealed to them) and keepe a good conscience to God and man. Thus by penall Statutes, the popish English Prelats, and Priests did long tyrannize over the consciences of the godly and faithfull in the Land, that would not subject to their Decrees and humane Traditions and corrupt Interpretations of the holy Scriptures: Hence it was that the three Noble and ancient warlike Nation, our Brethren the Scots; when they contended for a Reformation according to the light they had received from the Lord, and casting of Romes proud, papall, and prelatieall Government, with all her devised Formes of Worship, they must dye: yea and the English Bishops with their High Priests will give large summes of money towards the leaueing of an Armie; and incense the King and Nobility to kill, and destroy them: yea when the Lord opened your eyes, with the eye-salve of his spirit (Thrice Deare and Noble Patriots) to make a solemn Protestation, to oppose all Popery, and Popish Innovations, and to extirpate Episcopacy root and branch: Then evill counsell prevailed with the King to withdraw from his Parliament, and under pretence of a Guard to protect his Person, to make way against you, that you might dye: But our faithfull Nobles, and true hearted Commons in England reply; shall our Jonathans dye, who have in part freed our consciences from Roman Traditions; and Covenanted with vs for a pure Reformation according

cording to the Word of God and preserved our estates, and liberties from an
 Arbitrary Government: shall they dye, that have wrought such a delive-
 rance in the Land? They shall not dye; we will bleed our selves (before an
 haire shall fall from your heads) if either we with our persons, prayers, coun-
 sels, states, or swords can prevent it. Even so your pore Petitioner (Right
 Honourable) by eating a little of the honey of Gods eternal truth his eyes have
 been opened to see and understand, that the Royall Commission of King Je-
 sus extendeth no further, but to Believers, that are instructed in the faith by
 the Gospell, and they only to be baptized, Marke 16. 15. 16. opposing the
 Decree of Pope Innocentius the third, that appoynted, that the Baptisme of
 the Infants of Believers should extend as farre, as Circumcision; thereby
 establishing Nationall Churches, and overthrowing the particular Churches
 of Jesus Christ, that are called out of the World by the preaching of the
 Gospell, Marke 16. 15. 16. for the denying of which popish consequence (as
 my ensuing discourse will more largely demonstrate) I must dye, and be
 deserted of my freinds, and allies; yee and also I have received much injustice
 from some, that would be counted the Ministers of Christ, which have recei-
 ved my Arguments from under my hand fairly written, this 14. or 15.
 monethes, with a promise, that if they should convince me from the word of
 God, that I was in an error, I would willingly recant; yet I never received
 any satisfactory Answer from them. Wherefore (Right Honourable) you
 are the Sanctuary (next under Heavens protection) to flye unto for Justice:
 Seeing you are joynt Covenanters with all them, that stand for Re-
 formation according to the Word: For it is not the voyce of the Assembly,
 but Christ only in the Assemblyes, we have covenanted to listen to; as Mr
 Case testifieth in his Sermon styled, the Covenant renewed, pag. 43. Ob-
 consider! what a dangerous thing it is to pravaricate the least from the Co-
 venant your Honours have made: as Mr. Thomas Goodwin once admonished
 you in his Sermon on Zach. 4. v. 6. 7. 8. 9. p. 43. line 30. 31, pag. 44. line 1. 2.
 3. viz. For if you should build the least bay and stuble, you will not only
 suffer losse; but lay a Foundation of a new rent, and division in the age to
 come. David not carrying the Arke according to the due order of the God
 of Israel caused breach upon Uzziah, 1 Cron. 15. 12. 13. For God is so jea-
 lous of his Glory, that he cannot endure his Worship to be corrupted with the
 least mixture of man, Levit. 10. 1, 2. If the Reformation begun in the
 time of King Edward the sixth, and queen Elizabeth of happy memory, had
 been established according to that order, that King Iesus the great Prophet

bath left us a pattern for, in his Word; I am confident England had never
 seen this bloody day: Is not England like Egypt (you grave religious Patriots)
 almost destroyed; (Exod. 10. 7.) because the Lawes and Orders of Jesus Christ,
 the Great King of his Church is not observed: The Lord put it into your
 hearts to be like minded to noble Cyrus and Darius according to your Cove-
 nant to give libertie of Conscience, to all such as know the Lord Jesus, and
 are ashamed of the abominations, that they have done in the Land of their
 spirituall Captivity under Antichrist, to build the spirituall House according
 to the Patterne (the Lord Jesus bath left us) in his eternall truth, that we
 may pray for your peace, and the Kingdoms prosperity, Tim. 1. 2. 1. 2.
 And as for them that know not the Lord Jesus Christ, let them alone (as
 the Lord Jesus informeth you, Mat. 15. 14.) untill God call them forth out
 of Misticall Babylon, Rev. 18. 4. For none can perswade a pore Japhet (a
 pore Gentile, who is alienated from the life of God through the ignorance
 that is in him, Ephes. 4. 17. 18.) to dwell in the Tents of Shem, but a God
 alone, Gen. 9. 27. lest that Judgment befall the Kingdoms, that Mr. Case
 bath threatened in his Sermon, called a Covenant renewed, page 27. 28.



Your Honours humble Servant, and Souldier,
 that bath hazarded his life for his Countreyes
 Liberties; that is willing to be reformed, if he
 shall from the word of King Jesus, be rightly in-
 formed, that he is in an error; and humbly
 submit himselfe to your Honours Censure.

FRANCIS CORNEWELL.



THE
VINDICATION
Of the Royall Commission of
KING JESUS.

*He which saith I know him, and keepeth not his Commandments,
(believe, and be dipped, Marke 16. 16.) is a lyar and the truth
is not in him, 1 John 2. 4.*

HE which doth any thing doubtingly, is condemned in
himselfe: For whatsoever is not of faith is sin, *Rom. 14. 23.*
You therefore that are stronge, ought to informe the
weake, ye that are mighty in the Scriptures, ought to instruct the
ignorant: Least through your neglect you destroy him, for whom
Christ dyed, *Rom. 14. 15.* Oh that the learned of the Ministry (that
are in Covenant with our Parliament Worthies, and the whole
English Nation, for a Reformation agreeable to the Word of our
good God: And to Extirpate Popery, Prelacy, superstition, scisme,
Heresy, and whatsoever shall be found contray to sound Doctrine,
and the power of godlynes) would rightly informe me, and resolve
me this case of conscience, before it be condemned for Scisme, and
Heresy; and my selfe for holding of it, be adjudged an Heretique;
least for the neglect, that Judgment befall the Kingdome (that Mr.
Case a member of the Synod threatned) viz. *that the Sword shou'd goe
through the Land to avenge the quarrell of the Covenant: as his Ser-
mon in print testifieth, pag. 27.*

That which God hath joyned together, no man ought to seporate.
But Faith and Baptisme (or more properly Dipping) God hath
hath joyned together.

Therefore Faith and Baptisme (or Dipping as the Originall ren-
ders it) no man ought to seporate.

Major

Major is evident, *Mat. 19. 6. what God hath joyned together, let no man put asunder.* To this Mr. Perkins subscribeth (in the case of the unlawfullnesse for private persons to Baptize) in his Comentary on *Gal. 3. c. 27. p. 262. n. 45. 46. 47. 48.*

Minor is evident, *Mar. 16. 16. Believe, and be Dipped. Acts 8. 11. 36. 37. 38. 6. 15. 33. 34. Gal. 3. 26. 27. Ephes. 4. 5.*

Oh that the learned English Ministrie would enforme me (least my blood like *Abels* crye loud to heaven, for vengeance for not satisfi-
fying a troubled conscience, that long hath laboured vnder this burthen) How I shall admit, or consent to the admittance of the Infant of a Beleiver to be made a visible member of a particular Congregation of Christs body; and Baptize, viz. Dippe it, before he be able to make his confession of his Faith and Repentance: Least I consent to separte what God hath joyned together; and make my selfe accursed, *Gal. 1. 7. 8.* And be rejected of all the Churches of Jesus Christ as scismaticall, *Rom. 16. 17. 18.* Marke them which cause diuisions and offences, contrary to the doctrine which ye have learned and avoyde them: For they are such as serve not our Lord Jesus Christ, but their owne bellys, and by good words and faire speeches deceive the hearts of the simple: For I speake only of visible receiving in of Members of particular Churches of Jesus Christ; and not of invisible; secret things belong to God, revealed things to vs, *Dent. 29. 29.*

It is acknowledged, and confessed; that faith is required of men of yeares, that are to be admitted into a particular Congregation of Christs Body: But not in Infants who come from the loynes of beleiving parents. For they argue thus: As *Abraham* and his seed were circumcised, so the Beleiver and his seed must be baptized. Now I doe earnestly desire the Learned and faithfull in the Land (that are in (Covenant for a Reformation) to shew me what word of Christ they have to warrant this their consequence (seeing the Word of Christ according to our Covenant ought to dwell richly in us, to decide this controversie, *Col. 3. 16.*) For my part I know none; though Antichrist hath, instance the Decree of *Pope Innocent* in the third, *Decret. Gregor. lib. 3. tit. 42. c. 3.* as *Dr. Willet* in his *Synopsis Baptismi, de baptismo Infantium* citeth.

That whereas Circumcision (by the Commandement of God)

was

was conferred vpon the Infants aswell as the Elder sort : So Baptisme also which succeedeth in roome thereof, and is more generall to men and women must be conferred to both : vid. Infant, aswell as Elder sort.

Now because I have taken a Protestation, to oppose all Popery, and popish Innovations, I doe deny this popish consequence, for these ensuing Reasons.

1 For the Circumcising of Infants, there was a precept from God to enjone it, *Gen. 17.11.* An example that *Abraham* circumcised *Isaac* the eight day, as God commanded, *Gen. 21. 4.*

2 A prefixed day, to wit, the eight day, *Gen. 17. 12. he which is eight dayes old shalbe Circumcised.*

3 A penaltie imposed, *the uncircumcised man-child whose flesh of his foreskin is not circumcised, that soule shalbe cutt off from his people : He hath broken my Covenant, Gen. 17.14.*

But for the baptizing of Infants into the spirituall House of the new Testament whereof *Jesus Christ* is Lord, *Heb. 3. 6.* and Head, *Ephes. 1.22.23.* yea, and King, *Mat. 28.18.19.20.* and Prophet *Mat. 17.8. Act. 3.22.23.* For it is not the voyce of the Church, but *Christ* in the Church, that we have covenanted to hearken vnto, as *Mr. Case* his Sermon testifieth, pag. 48.43.

Now there is no precept from this glorious Head, King, and Prophet to command it, nor any example in all the New Testament of any Beleivers Infant Baptized or Dipped; if there be, let the most learned in the Land shew it, and I will acknowledge I am in an error and recant it.

2 Neither is there any day appoynted when it shall be Dipped.

3 Nor any penaltie imposed (for it is Election saveth the Infant dying yongue and not Baptisme as Papists sonly teach, *Rom. 9. 11. For the Children being not yet borne neither having done good nor evil, that the purpose of God according to Election may stand, not of workes, but of him that calleth. 11. It was said the Elder shall serve the yonguer : 13. As it is written Jacob have I loved, and Esau have I hated.*

Thus then I argue against *Pope Innocencius* the third and all his favorites.

That which is not of faith is a sin to the Church that doth it, But the Baptizing (or rather the sprinkling) of the Infants of

beleivers (as it is used) is not of faith.

Ergo the baptizing (to wit, the sprinkling) of the Infants of Be-
leivers is a sin to the Church that doth it.

Major is evident, *Rom. 14. 23. Whatsoever is not of faith is sin.*

Minor thus. That which hath no precept, nor example out of
the Scriptures for the doing of it, is not of faith.

But the Baptizing (or sprinkling rather) of the Infants of Be-
leivers hath no precept, nor example out of the Scriptures for do-
ing of it.

Ergo, the baptizing (or rather sprinkling) of the Infants of be-
leivers is not of faith.

Major is evident: *Mat 15, 19. Jo. 14. 23. In vaine they worship me; teaching for doctrine the Precepts of men. If any man love me he will keep my words. Gal. 1. 7. If I or an Angell from Heaven preach any thing, save that ye have received, hold him accursed. 1 Job. 2. 4. To this subscribeth Mr. Perkins in his Coment: Galat. 3. 27. in the case of the unlawfulness of private persons to baptise: pag. 262. lin. 48. 49. 50. 51. to wit, whatsoever is not of faith is sin, (now the Administration of baptism by private persons is without faith; for there is neither precept nor example for in the Word of God.*

The Minor I doe earnestly desire the godly learned, and faith-
full in the Land, to shew me; or else let them glorifie God in ac-
knowledging the truth, as Mr. Marshall hath lately done in his Ser-
mon *Rom. 4. 34.* that the Sword may not may not goe through
the Land for the avenging the quarrell of the Covenant, as Mr.
Ches Sermon in print testifieth, *pag. 27. 28.*

2 Reason, why I oppose this popish consequence of *Innocenci-
us* the third is this;

That consequence which opposeth many of Gods divine truths
contained in the inspired Scriptures is not of faith.

But the popish consequence of baptizing (or rather sprinkling)
the Infants of beleivers opposeth many of Gods divine truths
contained in the Inspired Scriptures.

Ergo, the popish consequence of baptizing (or rather sprink-
ling) of the Infants of beleivers is not of faith.

Major is evident: *Esa. 8. 20. To the Law and the Testimony; If
they speake not according to this word, it is because there is no light in
them*

them Ro.16.17.18. Gal.1.7.8. 1Tim.6.3.4.5. 2Job. 9.10.11.

Minor is evident : 1. Because this popish consequence of the baptisme (or rather sprinkling) of the Infants of beleivers doth put an Infant into a state of grace and remission of finnes, before calling; whereas calling in the Scriptures is the first meanes by which God doth evidence to his Elect (whom he loved in Christ before the world began, 2Tim.1.9.) the riches of his love in pardoning their finnes, and in giving them an inheritance among them which are sanctified by faith in Christ Jesus Ac.26.18. Ro.8.30. Heb.9.15.

Because this popish consequence of the baptizing (or rather sprinkling) of the Infants of Beleivers doth constitute them visible members of the paricular Congregation of Christs body before calling, which opposeth the written Word, 1Pet.2.9. *ye are a chosen generation, a royall priesthood, an holy Nation, a peculiar people, that you should shew forth the virtues of him that hath called you out of darkness into this marvelous light. 10. which in time past were not a people, are now the people of God; which were not under mere y,* but now have obtained mercy, Ro.1.6.7. 1Cor.1.2.

3. Because this popish consequence, of the baptisme (or sprinkling) of the Infant of Beleivers doth make the materials of the spirituall House of the New Testament whereof Jesus is Head, Ephe.1. 22.23. to consist of dead stones; which opposeth the Inspired word, 1Pet.2.5. *Ye as lively stones are built up a spirituall House, an holy priesthood, to offer up spirituall sacrifices acceptable to God through Jesus Christ our Lord.*

4. Because this popish consequence of the Baptisme (or sprinkling) of the Infants of Beleivers vpholdeth a Nationall Church-state (as Circumcision did of old) which opposeth the Scriptures, Rev.1.20. *The seven Candlestickes which thou sawest, are seven Churches.* To this Mr. Thomas Goodwin subscribeth: *instance his Sermon preached before the Parliament on Zechary 4:6. Nationall Church but one Candlestick, the particular Churches seven Candlestickes, &c.*

5. Because this popish consequence of the Baptisme (or rather sprinkling) of the Infants of Beleivers doth instate all the Infants of the beleiving Gentiles to be borne in a Covenant of grace, and to have a right to a promise of life in Christ Jesus: as Mr. Tho. Wilson affirmed in his Sermon at Maidestone, that the Covenant

made Gen. 17. 7. 8. 9. 10. 11. 12. 13. 14 is a Covenant of Grace, which is a greater priviledge, then belonged to the seed of Abraham and Isaac after the flesh; and is opposite to the eternall truth of God, Rom. 9. 9. For they are not all Israel, which are of Israel, v. 7. Neither because the seed of Abraham are they called children: But in Isaac shall thy seed be called, 8. v. that is, they which are the children of the flesh they are not the children of God, but the children of the Promise they are accounted for the seed, Gal. 3, 9. 26. 28. 29. Rom. 9. 9. 10. 11. 12. 13.

6 Because this popish consequence of the Baptizing (or rather sprinkling) of the Infants of Believers declareth that grace is entayled to generation, and not to regeneration; which doth contradict the word of Christ, John 3. 5. 6. That which is borne of the flesh is flesh; and that which is borne of the spirit is spirit; marvell not that I say unto you, that you must be borne againe.

7 Because this popish consequence of the Baptisme (or rather sprinkling) of the Infants of Believers holdeth forth, that all the Infants of the beleeving Gentiles have a right to a promise of life in Christ Jesus before faith received, which opposeth the written Word, Gal. 3. 21. The Scriptures concludeth all vnder sin, that the promise by the faith of Jesus Christ might be given to them that beleeve, Job. 1. 12. as many as received him to whom he gave power to be called sons of God even to them that beleeve in his name: 13. which were not borne of blood, nor of the will of the flesh, nor of the will of man, but of God.

8 Because this popish consequence of the Baptisme (or rather sprinkling) of the Infants of Believers holdeth out, that the Infants of Believers may be saved by their parents faith, which is opposite to the sacred word, Heb. 2. 4. The just shall live by his faith, Gal. 3. 11.

9 Because this popish consequence of the Baptisme (or rather sprinkling) of the Infants of Believers endangers to bring the Administrators of Infants Baptisme vnder a dreadfull curse for entitling the word seed, or children to have right to Baptisme, that God hath not added, Rev. 11. 28. If any shall adde to this thing, God shall adde to him the plagues written in this Booke. Gal. 1. 9. If any preach unto you any other Gospell, then that ye have received, Mar. 16. 16.

let him be accused: and so discovereth him to be of the *evill* one, a liar Job. 8.44. As wife *Agur* admonisheth, *Pro.* 30.6. *Add not thou to his words, least be reprove thee; and thou be found a liar.*

10. Because this popish consequence of Baptizing (or rather sprinkling) of the Infants of Believers (as the Pope enjoyneth all his preists, that receive power and jurisdiction from and vnder him) first to Baptize (or rather sprinkle) them) and then to teach them: which doth flatly oppose the Commission granted by King Jesus to his Disciples *Mat.* 16.15. *Goe yee into all the World, and preach the Gospell vnto every creature: He which beleveth, and is Dipped, shalbe saved.*

11 Because this popish consequence of the Baptisme (or sprinkling) of the Infant of a Believer declareth, that the Infants of Believers are the subjects of Baptisme before faith and repentance is manifested, and confesse, which contradicteth the inspired Scriptures, *Act.* 2.38. *Repent, and be Dipped everie one of you in the name of Jesus for the remission of finnes.* *Act.* 8.36. *See here is water, what hindereth, but that I may be Dipped.* 37. *If thou belevest with all thyne heart, thou mayst.* He Answered, *I beleave Jesus is the Sonne of God, &c.*

12. Because this popish consequence of the sprinkling of the Infants of Believers doth vniversally oppose the order of Christ Jesus granted by his commission, *Mat.* 28.19. *Goe yee and Disciple all Nations, Dipping them in the name of the father, sonne, and holy spirit,:* And the practice of the Apostolicall Churches, *Act.* 2. 41. *they which gladly received the Word, were Dipped,* *Act.* 8.12.36. 37. 38. *Act.* 10.47.48.16.15.33.

13. Because this popish consequence of the Baptizing (or sprinkling) of the Infants of Believers vpholdeth that vnsound doctrine of vniversall Redemption, to wit, that all baptized persons are saved: or else it will necessarily follow, that some may be in a state of grace in their minority, and fall away from grace in their seniority, which is opposite vnto the sacred Word, *Psal.* 92.13. *Such as be planted in the House of the Lord, shall flourish in the Courts of our God, and they shall still bring forth fruit in old age, and be fat and flourishing.*

14 Because this popish consequence of the baptizing (or sprinkling

ling) of Infants of Beleivers vpholdeth the accursed doctrine of Rome: to wit, that the Sacraments conferre grace *ex opere o perato* by the worke done: *Ber*, the Minister acknowledgeth, before he sprinkled it (that it was borne in sinne, and a Child of wrath, which is as cleare a truth as any in the Scriptures, *Psal.* 51.5, *Job.* 3.6. *Ephes.* 2.3.) But when he hath prayed over it, and taken it vp in his Armes, and blessed it, and sprinkled it in the name of the Father, and of the sonne, and the Holy Spirit; then it is regenerate, and borne a new of water: and of the Holy Spirit, and grafted into the body of Christs Congregation, and made a lively member of the same.

15. Because this popish Consequence of the Baptising (or sprinkling) of the Infants of Beleivers opposeth the Kingly and Propheaticall Office of Jesus Christ in faith and Order.

First, Christ requireth, that the subject that is to be dipped, be a Beleiver; that is, to be converted to the faith of Jesus Christ through the preaching of the Gospell, *Mar.* 16.15. *Go yee into the World, preach the Gospell to every Creature: He which Beleiveth and is dipped shalbe saved, Act.* 8.12.35.36.37.38. 10.44.37. 47. 48.16. c. 14.15.30.31.32.33.34.

Secondly the Order of Jesus Christ was, that the beleiver, that manifested his faith, and repentance should be dipped, *Mat.* 28.19. *Disciple the Nations Dipping them in the name of the father, the son, and the holy spirit. Act.* 2.38. *Repent and be Dipped every one of you in the name of &c. Act.* 8.12.36.37.38. 10.44.47.48. 16.14.15.33. *Ephes.* 4. 5. *one faith, one dipping.*

Oh that the Learned English Ministrie would timely consider, (what a dangerous thing it is to haunt betwixt two) and remember *Elizab* speech, *If God be God follow him, if Baal then follow him, 1 Kin.* 18.21. Knowing what the Lord Jesus saith; *No man can serve two Masters, he will love the one and hate the other, Luke* 26. 13. to this *Paul* admonisheth to take heed: *For there is no agreement betwixt light and darkenesse, Christ and Belial, the Temple of God and Idols.* Oh that you had an heart to obey the voyce that followeth, *Come out from amongst them my people, touch not the unclean thing, and I will receive you, 2 Cor.* 15.16.17. Least for condemning the eternall Commission of Jesus Christ (*Matth.* 28. 18. 19. 20.) yee heare that

that dreadfull voyce, *Luke 19. 27.* These mine enemies that would not that I should raigne over them, bring them hither, and sleie them before me.

As also for contemning his prophetical Office. Seeing the Father from Heaven commandeth vs to heare his Sonne, *Matth. 17. 5.* The Apostle *Peter* tels vs the extent: how farre we should heare him, *In all things whatsoeuer he shall say unto you.* The danger followeth. And it shall come to passe, that euerie Soule, that will not heare the voyce of that Prophet, shall be destroyed from amongst the people, *Acts 3. 22. 23.* Oh let vs not feare them that can kill the body, they can doe no more. But let us (my deare Countrey men) feare to displease this Great King and Prophet *Jesus Christ*, that can cast Body and Soule into Hell, *Mat. 10. 28.*

My third Reason (why I deny this popish consequence) is this.

That Consequence which is upheld by the Traditions of men, is destructive to the Nationall Covenant of *England*, and *Scotland* ratified by an Ordinance of Parliament.

But this popish Consequence of the Baptisme (or rather sprinkling) of the Infants of Believers is upheld by the Traditions of men.

Ergo this popish Consequence of the Baptizing (or rather sprinkling) the infants of Believers is destructive to the Nationall Covenant of *England* and *Scotland*, ratified by an Ordinance of Parliament.

Major is evident: Pecaue the Nationall Covenant bindeth us to stand for a thorough Reformation in Religion in *England* and *Ireland*, in Doctrine, Worship, Discipline, and Government, according to the Word of God, and the Example of the best reformed Churches, which is the primitive patterne founded on the Word of the eternall truth, *Eph. 2. 20.* As *Mr. Thomas Wilson* a member of the Synod affirmed, when he preached, and pressed, the takeing the Nationall Couanant at *Town-manning* in *Kent*. And to exterpate Popery, Prelacy, Superstition, Heresy, Scisme, and whatsoever shall be found contrary to sound Doctrine, and the power of godlynes, that the Lord may be one and his name

one in the three Kingdomes. To confirme the truth of this Covenant, these select portions of holy Scripture beareth record, *Esa.* 8.20. *Rom.* 16.17.18. *Gal.* 1.7.8. *1Tim.* 6.34.8. *2Job.* 9.10.11.

Minor is as evident, that the Baptisme or sprinkling of the Infants of Receivers is but a Tradition of men, *August.* de Bap. contra Donat. l. 4. c. 23. *Origen* in *Levit.* Hom. 8. in *Epist.* ad *Rom.* lib. 5. *Erasmus* lib. 4. de ratione concionandi; saith, That they are not to be condemned, that doubt whether Infants Baptisme were ordained by the Apostles. The Papists themselves from whom we derive the originall of the Baptisme of the Infants of Receivers, openly professe, that the Baptisme of the Infants of Receivers is grounded on Traditions, and not on the Scriptures, *Bellar.* lib. 4. de verbo Dei cap. 9. *Mr. Dan. Rogers* in his *Practicall Catechisme on the two Sacraments* saith thus, I take the baptizing of Infants to be one of the most reverend, generall, and uncontroled Tradition (which the Church hath) and which I no lesse doubt of, then the Creed to be Apostolicall, although I confesse my selfe yet unconvinced by demonstration of Scripture for it. Now seeing it is confessed by the Learned on both sides, that it is but a Tradition; Oh let it never be said of the Covenanters of England, nor of the Learned Ministrie of our Nation (as Christ said of old of the Pharisees) full well ye reject the Commandements of God, that you may keep your owne Traditions, least the sword goe through the Land to avenge the quarrell of the Covenant: *Levit.* 26.25; that was made to stand for a Reformation in Doctrine and Worship in England and Ireland according to the Word of God.

4 If Baptisme succeed Circumcision; then to the same persons, vpon the same Commandement, vpon the same day, and vnder the same penaltie, or els it is no succession. Then it will necessarily follow.

1 That none but males must be Dipped, so all females are excluded, which opposeth the sacred Word, *Act.* 8.12. when they beleeved *Phillips* preaching the things concerning the Kingdom of God, and the name of the Lord Jesus, they were Baptized both men and women.

2 They must be Dipped the eight day: or els the penaltie will follow; the unbaptized or undipped Infant shalbe cut off from his people

people: he hath broken my Covenant, *Genes. 17. 14*

To reforme any error crept into the Churches of the Old and New Testament, it was their holy custome to reduce all things to their first Institution, *quod primum virum*, according to *Tertullians* judgment: As *David* in the mis-carige of the *Arke*, *1Cro. 15. 2. 12. 13.* And zealous *Josias* rule (whom the spirit of God so commendeth in Scriptures, that none was the like before him for his Reformation, *2Cron. 34. 31.* And as *Nebemias* did after his returne from the *Babylonish Captivity*, *Nebem. 10. 29.* They cleave to their Bretheren, their Nobles, and entered into a Curse, and an oath to walke in Gods Law, which was given by *Moses* the servant of God, and to observe, and doe all the Commandements of the Lord our God, and his Judgments, and his Statutes. So is the reforming, of the particular Churches of the New Testament, whereof *Jesus* is head, King, and Prophet; and (if ever she be rightly brought out of her spirituall *Babylonish Captivity*) we must reforme as the Lord *Jesus* hath left vs a rule, about the regulating of that long spread errour of *Lyganie*, and *Polygamie*; refusing the *Pharises* (though he had a Toleration by a Law from *Moses*) with a *non fuit sic ab initio*, from the beginning it was not so, *Mat. 19. 7. 8.* yea and we must so follow the Apostle *Paul* (as he followed *Christ*, *1Cor. 11. 1.*) in reforming the abuses crept into the Church of *Corinth*, reducing all to the first Institution, with a *what I received from the Lord, that I delivered unto you*, *1Cor. 11. 23.* And not be carried away with the corruptions of evill times, under the specious pretence of Antiquity, Vniversality, Vnity; the three great Pillars of the Roman Hierarchie; looking more after Pope *Gregories* resolution, that he gave to *Austen* the Monke and Archbishop of *Canterburie*, that in case of necessity the Infant might be baptized as soone as it were borne, *An. Christi 599.* as Mr. *Fox* in his Booke of Martyrs relateth.

Or what Pope *Innocentius* the third decreed, *Detret. Greg. lib. 3. tit. 42. c. 3.* as Dr. *Willis* in his *Synopsis Papismi de Baptismo Infantium* recordeth.

Then what the Lord *Jesus* (that Royall King of the New Testament) by his Commission hath commanded: *Mat. 28. 28. All power is*

er is given me in Heaven and in Earth. 19. Goe ye therefore; and disciple all Nations, dipping them in the name of the father, and of the son, and of the holy spirit: 20. Teaching them to observe all things whatsoever I have commanded you, and loe I am with you alwayes unto the ends of the world. Amen.

This Commission is explained by King Jesus himselfe: How his Apostles should disciple the Nations, *Mar. 16. 15. 16.* Goe ye into all the World, preach the Gospell unto every Creature: 16. He that beleiveth, and is dipped, shalbe saved. To this exposition Mr. Perkins agreeth in his Comment. on *Gal. 3. v. 27.* on the forme of Baptisme; Make them disciples: to wit, Teach men to beleive and repent, and when men beleive and repent, then baptize them.

They which despised *Moses* Law, and refused to conforme according to the patterne God left them by the hand of his servant *Moses* (who) was faithfull in all his House, *Heb. 3.*) were ruined, both their Kings and Kingdomes, as appeareth, 1 *King 17. 5. 6. 7. 8. 9. &c.* The like hard thing befell *Judah*, for her corrupting the pure worship, 2 *Cron. 36. 14. 15. 16. 17. 18. &c.*

How shall we escape, (if we neglect so great salvation) which at the first began to be spoken of by the Lord, and was confirmed vnto vs, by them that heard him: God bearing them witnesse both with signes and wonders; and with divers miracles, and gifts of the holy Ghost, according to his owne will, *Heb. 2. 3. 4.* Seeing the father from Heaven commandeth vs to heare him, *Mat. 17. 5.* And *Peter* saith, *Moses* truly said unto the fathers, the Lord your God will raise vp a prophet from the midst of your brethren like vnto me; him shall ye heare in all things, whatsoever he shall say vnto you: And it shall come to passe, that every soule, that will not heare that Prophet, shall be destroyed from amongst the people *Acts 3. 22. 23.*

Therefore I say unto you (my dear Countrey-men) Chuse you, whom you will serue, and obey; I and the Saints vnited with me, will serue the Lord Jesus only: as *Joshuah* told *Israel*, *Josh. 24. 15.* My Reasons are these.

1. If the Lord Jesus be not my Prophet to teach me, and the Saints vnited; he will not be our King to protect vs, *Mat. 28. 19. 20*
2. If

2 If he be not our Prophet to teach vs : he will not be our Preist to interceed for vs, *John 17. 20. I pray not for these alone, but for them also that shall beleive in me through their Word.*

3 If he be not our prophet to teach us : he will not be our Judge to acquit us, *He which rejecteth me, and receiveth not my words hath one that judgeth him, the words that I have spoken, the same shall judge him in the Last Day. John 12. 48.*

But if I, and the Saints united confesse him, he will confesse vs before his father, in Heaven : *Mat. 10, 32.* But if we shall be ashamed of him, and his words, in this sinfull and adulterous generation : he wilbe ashamed of vs, when he cometh in the glory of his father with his holy Angels, *Mat. 8. 38.*

And what will it profit a man, or any of vs then ; if we should gaine the world, and loofe our owne soules ? or what shall a man give in exchange for his soule, *Mat. 16. 26.*

For I am assured, it will be said of me (whose eyes God hath opened to discern this popish corruption,) if I should altogether hold my peace, and for filthy lucre sake, betray the liberty of the Gospell, despising the Kingly and propheticall Office of Jesus Christ, as Christ said once of Judas Iscariot in an other case, *Mat. 26. 24.* Goe thy wayes, it had been good for this man that he had never been borne : And because I received not the love of the truth that I might be saved : for this cause the Lord in Justice will give me up to strong delusions to beleive a lie, that I might be damned, who beleived not the truth, that I might be saved but had pleasure in vnrighteousnes, *2Thes. 2. 10. 11. 12.* And so justly perish with the Antichristian Synagogue, that denyeth that Jesus is the Christ, to wit, the eternall King, Preist, and Prophet. For they are the Antichrist, that denyeth the father and the sonne, *1 John 2. 22.*

Thus then I argue in the defence of Jesus my King, and Prophet.

1. That way that Jesus Christ as Head and King hath constituted his Church, that is the way for all Beleevers to take vp, and walke in.

But by teaching the Gospell and Dipping, Jesus Christ as Head and King hath constituted his Church.

Ergo, teaching the Gospell, and Dipping is the way for all Beleevers to take up and walke in.

Major is evident, *John 14. 6. I am the way, the truth and life, no man can come to the Father but by me, John 10. 9. I am the Door, by me if any enter, he shall be saved, and shall goe in and out and find pasture.*

Minor is as cleare, *Marke 1. 14. Jesus came into Galilee preaching the Gospell of the Kingdome of God: 15. Saying, repent ye and beleive the Gospell. 16. He called Symon and Andrew: Follow me, and I will make you fishers of men. Their faith was manifested. 2. 18. they straight way left all, and followed him. 20. John 4. 1. The Pharises heard, that Jesus made and Dipped more Disciples then John.*

That way the Apostles constituted their Churches, that is the way for all Beleivers to take vp and walke in,

But by teaching the Gospell and Dipping, as Jesus by his Commission commanded, *Marke 16. 15. 16.*) the Apostles constituted their Churches.

Ergo, teaching the Gospell and Dipping (as Jesus by his Commission, *Mar. 16. 15. 16.* hath commanded) is the way for all Beleivers to take vp, and walke in

Major is evident, *1 Cor. 11. 1. Be ye followers of me as I am of Christ. Phil. 3. 17. Brethren be ye followers of me, and marke them that walke so as ye have vs for an ensample.*

Minor as evident, Goe ye into all the world, preach the Gospell to every creature. *Mar. 16. 16.* He which beleiveth, and is dipped, shall be saved.

Acts 2. 38. Repent and be Dipped every one of you in the name of Jesus Christ for the remission of sinnes, and ye shall receive the gift of the holy Spirit.

39. For the promise is to you, and to your children, and to all that are a farre off, even as many as the Lord our God shall call.

Now that neither the Jew, nor his children hath a right to the promise of life in Christ before calling; it is cleare, if you compare this first Text, *Acts 2. 39.* with *Heb. 9. 15.*

And for this cause Jesus is the Mediatour of the New Testament, that by meanes of death for the redemption of the transgressions that were vnder the first Testament, they which are called might receive the promise of eternall Inheritance, *Rom. 8. 30*

Acts.

Acts 2.41. Then they which gladly received the word were Dipped, and the same Day were added to them (to wit, the 120. persons, Acts 1.15.) three thousand soules.

43. And they continued in the Apostles Doctrine and fellowship, in breaking of bread and prayres, &c. Acts 8. 12. 10. 44. 47. 48. 16. 14. 15. 31. 32. 33. 34.

There were women in the first constituted Church after the Apostollicall Order: Acts 1.14. and had a right to the breaking of bread as well as the men.

3 Thus I oppose the Antichristian faction that denyeth that Jesus is the Christ, 1 John 2.22.

They which enter into Church fellowship other wayes, then Jesus Christ and his disciples entered; are theeves and robbers.

But Pope Innocentius the third and his followers entered into their fellowship otherwayes, then Jesus and his Disciples have entered.

Ergo, Pope Innocentius the third, and his followers, that are entered into their Church fellowship are theives and robbers.

Major is evident, John 10. 1. He which entereth not by the dore of the Sheepfold, but climeth up some other way; the same is a theife and a robber.

Minor as evident,

They which enter not into their Church-fellowship by teaching the Gospell and Dipping (as Jesus and his Disciples entered) are theeves and robbers.

But Pope Innocentius and his followers are entered into their Church-fellowship not by teaching the Gospell, and Dipping as Jesus and his Disciples entered.

Ergo, Pope Innocentius and his followers that are entered into their Church-fellowship, are theives and robbers.

Major is evident, *Mat.* 3, 16. And Jesus when he was Dipped went up straight way out of the water; And loe the Heavens were opened vnto him: and he saw the spirit of God Descending like a Dove, and lighting vpon him: And loe a voyce from Heaven saying, this is my beloved sonne in whome I am well pleased.

John 1.31. I knew him not: but that he should be made manifest vnto Israell, therefore am I come Baptizing with water: 32. 33.

Acts 2.41. Then they which gladly received the Word were dipped, and the same day were added to them (to wit, to the 120. persons amongst which were divers women with Mary, the mother of Jesus Acts 1, 14.15.) three thousand soules, and they continued in the Apostles in breaking bread and prayers, Acts 8.12. 10.44-47. 48.16.14.15.31. doctrine, and fellowship 31.32.33.34.

Minor. I doe desire my deare and native countrey men with their learned Ministrie (that are in covenant with our Parliament worthies, for a thorough Reformation according to Gods Word; And to extirpate all poperie, superstition, scisme, heresie; and whatsoever is found contrarie to sound doctrine and the power of godlines, seriously, and timely to consider with themselves, whether the Congregations in England be constituted by the preaching of the Gospell, and Dipping? as the Lord Jesus the great King and Prophet by his Commission hath commanded and established, *Mat. 16.15.16. Mat. 28.18.19.20.* or not rather, as the Antichristian popish faction in corrupt times decreed.

That by bethinking themselves, they never side with Antichrist any more, to oppose them that stand up for the gathering of Churches according to the Commission of King Jesus, *Mat. 28. 18. 19.20.* as learned *Gamaliel* advised, least we be found fighters against God, *Act. 5.34,45. 36.37.38.39.* but rather to become protectors of all such as are resolved to keep their Protestation and covenant according to the oath they have taken (that God may make good his word to our Parliaments, as he promised to *Asa*, and they in part have found it, *2 Cron. 15. 2.*) and to depart out of the spirituall and Mysticall Babylon according to Gods call, *Rev. 18. 4.5.* And be vnequally yoked no more, *2 Cor. 6.14.15. 16. 17. 18.* that God may be a father to us, and to our distressed and distracted Land in these bloody dayes; and we may be his sonnies and daughters: And let vs never forget the words of our deare Redemer, *John 14.23. If any man love me, he will keep my words, and my father will love him, and we will come unto him, and make our abode with him:* Least we bring our soules vnder a dreadful *Anathema, Maranatha, 1 Cor. 16.22.*

Your pore despised countreyman that is willing to be reformed of any error; if he shall from the word of the inspired Scriptures be

be rightly informed (from under the hand of any learned pen) that he is in an error: Otherwise he is resolved to hold forth this truth in practice, and to stand for a Reformation according to Gods holy word in his native countrey: And to extirpate all heresie, and scisme with the pruning knife of Excommunication (that is not according to sound doctrine, and the power of godlynesse, *Rom. 16. 17.* out of the particular Congregations of Christs body: Though for the maintenance of the said truth, he suffer many hard things by his owne countrey men, as in part he hath done already: yet I am perswaded, that none that love and feare King Jesus will ever consent vnto it: For I am confident, If I should altogether hold my peace at this time, light would bring up to the pore scattered Saints in England (that have long lay under spirituall Babylonish Captivity) an other way: but I shall perish, and who koweth whether my life were preserved for the discoverie of such a popish error (as *Mordecai* told *Hester* in an other case, *Hest. 4. 14.*) as this.

Search and see, you noble and Hierical English Covenanters, who cause divisions and offences amongst you, Rom. 26. 17. 18. Gal. 3. 8. 9. 1 Tim. 6. 3. 4. 5. 2 John 3. 10. 11. And from such withdraw: Least yee incurre the high displeasure of Great King Jesus, Luke 10. 27.

 FINIS.





The Dove new Imp't, (after twice seven
 days rest)
 Complains of Evils, and humbly makes
 request, (prehenſion)
 They may be ſtop't: Which in her Ap-
 Is Pride, Self-love, Ambitions, Diſ-
 ſention, (preſſion's
 Injuſtice, Breach of Covenant, and Op-
 'Gainſt God and man, all great Tranſ-
 greſſion's
 Of direſt things She makes Relation,
 And joyes for *Middleton's* preſervation.
 Tells of the good ſucceſſe and Victory,
 Of our North-Weſt Forces at *Montgomery*.
 From North, and Weſt, ſome things ſhe
 doth relate,
 Of Peace propounded twixt the King and
 States.
 Brave Muſſie, fourſcore ſons of *Belial* took.
 The Weſt Army men are beſide their book

Be Wiſe as Serpents, innocent as Doves.

THE SCOTISH DOVE

Sent out, and Returning,

Brings Intelligence from the Armies of both
 Kingdoms, and relates other Paſſages obſervable
 for Information and Inſtruction.

This preſent Friday the 27. of September. 1644.

ONE or two Moneths in the year, *Doves* engender not, nor
 generate; and two weeks in this Moneth my Dove hath been
 ſilent, not ſent out, nor returned with Intelligence, but in ſecret
 mourning, as for the loſſe of her life-mate. Innocent ſhe is, yet
 malign'd, and endangered by every Bird of prey in her ordinary

Ccc

flight:

flight: The eager Hawk pursueth to prey upon her flesh abroad; The ugly Owl is ready to destroy her Generation in the Eggs at home, onely by instinct she knows the manner of their several flyings, and the malignity of their Serpentine natures: and by natures help is preserved, as the hand-maid guided by the Creator, which preserves each creature in their Species.

Thus the Innocent Dove goes, and comes, through the midst of dangers, carries Intelligence, and Information by Impartial relation, dares not call evill good, nor with call good evil: neither can bring Intelligence of Peace, to an impatient Covenant breaking people, that persell in sin, neglect judgement and justice, and have respect of persons, for favour, &c. But on the contrary brings tidings of sorrow, war, and increase of sad accidents, to humble and afflict the souls of sinners; for sin procures sad accidents, sad accidents produce sad relations, sad relations are motives to humiliation, and true humiliation is the companion of reformation. That our sins hath procured sad accidents, is undeniable. These sad accidents must needs produce sad relations, (else the relation shall be Impartial) and sad relations are enducements to speedy Reformation. When relation was made to Christ of the bloody massacre upon the Galileans, whose blood Pilate had mingled with their sacrifices; and also of the fall of the Tower of Siloam, which slew eighteen persons: our Saviour Christ replyed, first impliedly, That they were sinners, and that sin procured those sad accidents: Secondly, he saith expressly, That they were not greater sinners then many that escaped: Thirdly, from thence he moves them to repentance; saying, *Except ye repent, ye shall all likewise perish.*

See the sad accidents in the late defeat of the Lord General in the West, are sad relations, and urging motives to Reformation: We have sinned in not entring into Covenant, and we have sinned in not keeping our Covenant; Therefore God hath brought all this evil upon us, and therefore God will bring yet seven times more, and greater plagues then all that we yet feel, except prevented by Reformation: The sword devours abroad, the Pestilence at home, and the third sweeping Judgement (languishing Famine) is as it were entring into the Kingdom, when the children and sucklings shall swoon in the streets, and Infants be plucked from their tender mothers breasts, (where is no nourishment) to be food to satisfy the hungry mother: *Jerusalem's* miseries of these kindes, are left upon Divine Record, to warn us, and our Sinner Germany cries

cries unto us to behold, and see her calamity: *Ireland*, our own flesh and blood, now lying under the extremity of these miseries, is a sad Spectacle to us: If all these warnings will not serve, our judgements and misery will be greater then all: God hath filled the cup of his indignation, and it must go round, if *England* repent not, we shall drink deepest of it; But we increase our old sins, oppression, self-love, impurity, and partiality in justice, creeps in afresh; Ambition, pride, and covetousness, foment new quarrels, beget new sins, and call for new Judgements; and retard Gods work; God is the God of peace, of order, of love, &c. and they are known to be of God, that love one another.

We have entered into a Covenant with God, and one with another, but who maketh conscience of keeping that Covenant; many willingly entered into Covenant, and yet have wilfully broken that Covenant; many have not entered into Covenant at all, and are now neglected; punishment was threatned, but upon whom is it inflicted? Is not this to serve God by intentions rather then in realitie? We pretend to seek God, and to delight to know his wayes? We set dayes a part to fast and pray, &c. And happy it is, That God hath put into the Parliaments hearts, to command it, and themselves to practise it; but more happy were it, if the fruits of such duties did appear in action, may not God say of us, that we fast for strife and debate, and smite with the fist of wickednesse? Will God accept this as an acceptable day? No, the Fast that God accepts, is, when we afflict our souls for sin, unloose the Bands of wickednesse, undo the heavy burdens, set the oppressed free; feed the hungry, cloth the naked, &c. Not to hide thy face from thine own flesh, nor defer Iustice, in the just complaints of the wronged: These are the great and waighty things of the Law, and of the Gospel too: *Pure Religion, and undefiled before God, is to relieve the oppressed, the widow, the fatherlesse, &c.* Happy were it, if our Sovereign would lay these things to heart to practise them: But unhappy, and miserable, would it be, if our Honourable, Wise, and Religious Parliament, should be wanting in any of these things; for then in vain should we look for deliverance, but rather be assisted of addition for deliverance. But surely something is not yet as it should be; there is an *Achan* in the Camp, and he must be found out, Iustice must passe upon him; whether he be honourable or base, let him have justice; if he be the son of thy body, spare him

no more then if he were a stranger, if he have many friends to plead for him, let them, or that man be accounted guilty, and an enemy that shall plead to stay Justice, or seek to obtain unjust favour: *Phineas* was zealous for the Lord of Hosts, and executed justice upon *Zimri* and *Cosby*, and Gods wrath was appeased.

Gods house may also be built, his worship must be established, he will not accept of service done to him after mans inventions: there is but one God, one Christ, one Faith, one Church, one Truth, if *England* be a people that will set themselves to serve that one God; Let us serve him in one manner, let not one be for *Paul*, and another for *Apollos*, a third for *Cephus*; but all for Christ, and love one another as Christians, members of one body, one head, without division; how dares that man say, he is for Christ, that will oppose and hinder the great work of Christ, and Reformation of Errours, to set up his own will, fancy, errour, and make a gap for all errours in the world to enter into the Assemblies of Christs flock? Let us as brethren remember our brotherly Covenant, pay our Vows to God, perform the duty of brotherly love one to another, serve God with perfect hearts, and honour Authority in reference to Gods command: *Aaron* nor *Miriam* must not murmur against *Moses*, obedience is better then sacrifice; if *Nadab* and *Abihu* will offer strange fire before the Lord, which he commanded not; the Lord will kindle a fire to devour them: Let men beware how they pin their Faith upon particular mens sleeves: Who is so ignorant but knows, that the greatest errours and most dangerous Heresies have been brought by particular men, and such men as have been of greatest abilities, no Sect, nor Schisme, was ever received in the Christian world, but from such: Therefore men of greatest knowledge, learning, eloquence, &c. If obstinate in errour, are most severely to be punished: If Salt which seasons all things, have lost his favour, it is naught above all things, and to be cast out, else we may fear to here worse tidings.

The ill we already here, is too bad, and the presage is worse: Our lose in the West, by that great defeat given to the Lord Generalls Army, is sufficiently known, and so much the more considerable, and to be laid to heart, because by that miscarriage we are brought a whole summers travell back, whereas if all had been right, and as it ought to have been, the work had been at an end: I blame the Instruments causing it; but our sins made the way to it, else,

else, that which was the trap to take his Excellency, had been the plotters ruine: His Excellencies Horse brake thorow bravely; but it had bin braver to have fought a field battie a Month sooner and to have seen the Enemy run and flie from them, it is a mercy they are preserved, I onely praise God for that; and for the whole Army of foot, given up to the Enemy, it cannot be denied, but there was an Almighty power in delivering them; it was the hand of God, yet as the means or instant, I shall with heart and pen ascribe honor to that worthy and honourable, Major Generall *Shippen*, If I should say all I can expresse, it would be too little to set forth the honour he deserves; and because I cannot reach to the height of his desert; I say, he deserves as much as the Valour, Wisdom, and Patience of a man can merit.

Some blame Sir *William Waller*, that he made not haste to come soon enough to the relief of the Lords Generalls Army: but he is not to be blamed; for he was not guilty of bringing that Army into that strait, nor able to bring him out of it: he expressed his readinesse to serve his Excellency; if recruited as he expected: his Army was broken presently after the Lord G. going into the West, and by following th: King such tedious marches. I dare not speak of dissentions, where or how, least I tell the Enemy of our weakness, which they know too well, else *Alicus* the *Basilisk* Serpent could not so insult, as lately he did in his Pamphlet; Saying, If we were Victors against a common Enemy, we would by contentions destroy one another. He speaks truth sometimes, (so doth the Devil) when it makes for his purpose. But God will whip us into a better union. He that professeth himselfe a Christian, and will for selfe ends make divisions in the Kingdome, in Cities, Counties, Armies, &c. he either knowes he is a destroyer of the Kingdome, or gives Christ the lie.

The Lord Generall is at *Southampton*, and there his Foot are with him; Some he hath sent into the Isle of *Wight* to quarter, being a fruitfull place: others are conveniently quartered neere about him: Armes are come to him, and Clothes for his Souldiers are sent; his Horse are also quartered in the parts adjacent. His Excellencie hath (as I am informed) writ to have the Earle of *Manchester* come to joyne with him; But it was before ordered by the House, that the Earle of *Manchester* should joyne with Sir *William Waller*, and march presently towards the Kings Army. The Lord
Generall

Generall is to recruite, and make up a body by himselfe.

The Lord Admirall is come to *London*, on Friday night : There is want of victuall and necessaries for his Navie, and something else : but I believe his Honour will not stay long from ship-board. Four ships were lately taken (one sunke) which were transporting 14 or 1500 Irish Rebels into *Scotland*. The report hath bin very credible, that the Marquesse of *Argile* hath chased the Irish into *St. Johnstone*, and that they are surrounded with 1600 foot and horse, so that they cannot escape. But by latter intelligence it is certified, that they are not so environed, but at more libertie ; yet not likely to stand long in their Rebellion, being closely pursued by the Marquesse, who hath an addition to his Forces from all parts of *Scotland*.

Some reports have also been, that *Liverpool* is taken ; but I dare not affirme it, but rather the contrary ; for I am credibly informed that it still holds out : We see how hard it is to get any Town, if lost. Therefore it behoves us to make good preparation to keepe them while we have them. The Enemie that did us some mischief at *Pomfret*, have done more in *Lincolnshire* by spoile and plunder ; But I hope God will preserve *Boston*, and stir up men to make better provision for the safetie thereof, than yet I heare there is : It is a doore opened into the Association, if lost, and will cost more pounds to regaine, than pence to hold, now we have it ; Delays and neglects have cost the Kingdom dear : What was the reason of the miscarriage of things lately before *Basing house* ? was it want of skill, or of Care, or of Courage ? Or in whom was it ? I am more willing to commend those in whom it was not, then dispraise or accuse those in whom it was. Sure I am, that the valiant Gentleman Col. *Norton* shewed himselfe faithfull and valiant, had others done like him, the relievers, the House, and Oxford too might have been our owne ; he charged 800. horse, with 90. and had not part of those 90. forsooke him in the second charge, he had routed them all : But the horse appointed under others command mistooke their way, Major Generall *Browne* (as I am informed) is examining the businesse.

Some discovery was made of two Priests in the Spanish Ambassadors house, that were Accessories in getting of the two Irish Lords out of the Tower, and were the procurers of the same : upon which the Ambassadors house was to be searched for them, which is conceived gave occasion to the two Lords to lodge in Drury Lane,

Lane, where they were on Thursday last discovered, by a servant of *ſir John Clotworthy*, and were taken in Mr. *Clouds* house a Linner; which *Cloud* could not cover their knavery, nor the Linner put any colour upon it, but is himſelfe run away, and hath referred the mending of all faults to the Hangman; Alderman *Pennington* having them now in cold Irons, of which they ſhall be delivered when they are hang'd. There was a gentlewoman Mrs. *Leviſton* by name, of the Oxonian Tribe, who was neceſſary to their eſcape, and fled into the French Agents houſe for ſhelter, who being ſent for by the Parliament, was delivered, and is now in priſon.

Severall reports have been concerning *ſir Thomas Middleton* of *ſaires*, and *Mountgomery* Caſtle, which he lately tooke, but was preſently beſieged in it; himſelfe ſafely made eſcape with the loſſe of about 30. horſe, leaving his foot in the Caſtle with Col. *Moor*, who have no victuall but what was in it before they entred it. But *ſir Wm. Brereton* is endeavouring the raiſing of the ſiege aſſiſted by *ſir Thomas Middleton*, and *ſir John Meldrum*. But one Munday it was certified under the hands of all thoſe Noble Commanders before named, That they have raiſed the ſiege, and that God had given them a glorious victory againſt the enemy, neer *Montgomery* Caſtle; the enemy being full 5000. horſe and foot, which they encountred, with leſſe then 4000. our horſe had the worſt at the firſt, and retreated; but the brave Gentleman, *Sir William Fairfax*, honourable in his name, Family, and perſon: charged the enemy with ſuch reſolution, with a ſmall party of horſe; that in ſhort diſpute, he turned the day: *Sir John Meldrum* commanded in chief, and behaved himſelfe bravely, rallying the horſe, came on again, and charged the whole Army of the enemy; through and through; routed the enemies horſe and foot, totally; ſlew between 4. and 500. upon the place, took between 14. and 1500. priſoners, and all the Carriages and Ammunition that the enemy had, and about 33. Colonels. *Sir William Fairfax* received many wounds in the fight, yet would not fall off, till he fell to the ground in the battle: ſuch was his zeal to the cauſe, preferring the advantage of the day, above his life: he was a man of many thouſands, and his loſſe to be lamented. We took 3. Colonels, 10. Captains: but I omit to make any large relation, the particulars being extant by authority from the Parliament.

By reaſon of a Letter lately ſent from the King, the Propoſitions for Peace,

Peace, agreed formerly on by both Kingdoms, are again preparing to be lent; all that is wanting, is the names of those, whose notorious demerits have justly excluded them from pardon amongst the rest: The Earl of Newcastle, the Earl of Bristol, the Lord Digby, the Lord Cottington, the Lord Goring, Earl of Derby, Lord Littleton, Judges, *Baukes* and *Heath*. The Commons are not so fully agreed on by name, as that I dare name them in particular, of which you will hear shortly, and the Propositions will be sent speedily.

From *Leicester*, is certified, that a party of horse having been out upon some service, being in number about fourscore, or 90. were set upon by a party of Colonel *Hastings* horse, who had intelligence of their coming that way, and laid ambushments against them; but the *Leicester* horse very bravely charged the enemy, (who were in number about 120) and came on with such gallantry, that the enemy retreated, and sought to shift them, but could not; for the *Leicester* horse violently broke in upon them, and routed them, slew 8. on the place, and took about 70 of them prisoners, men, horse, and Pistols, without the loss of one man, three or four were slightly wounded; amongst which, was one *Livermore* *Stevens*, and Major *Wally* was slain of the enemies side.

From *Banbury* we have nothing new, only we have assurance of their good hopes of taking that Castle, and are industrious in using all means for the speedy effecting their desires, they are draining the Mores, and working their Mines, battering with Guns, and making all assaults to annoy the enemy.

At *Basing*, the siege is continued, the besieged were in part relieved with many things, which was to our great prejudice, but not of all things they wanted, for they are in great necessity for some things still, which may bring them to straits, as if they wanted all things, though not so soon. The party that came to relieve them, durst not stay to provide all they wanted, nor was their sympathy to bring thither, as to fetch away their treasure, which they did, the more piny; and so some bodies shame; but of that I will say no more.

Some skirmish hath been between some of the *Warwickshire* horse, and the *Litchfield* Robbers, wherein Captain *Lane* was sore wounded, and some others.

Colonel *Ludlow*, hath lately taken Sir *Ralph Hopton's* house in *Summersetshire*, and also *Starten* house in *Wiltshire*, in which he took some horse, some arms, and other Ammunition: But on Tuesday, we received intelligence of a brave service performed by him: he writ he had taken fourscore of the sons of *Bahad*, the Kingdoms Traytors, Commissioners of Array, many of them were of the perfidious revolvers from the Parliament, Gangrene Members, now cut off from that body, and were now of the Committee of that County for the King.

Plimouth is at liberty, the siege is raised, and the King march to *Exeter*.

Letters coming from *Scotland* are intercepted: but in brief, we hear the *Rebels* are driven into the *Hill* land, and are pursued by the *Marquess* of *Argyle*; and that the enemy sallied out of *Newcastle*, but were beaten in with much loss; they have enough of that sport.

Barnstable is again lost, by the treachery of a Fort. Col: *Nassey* hath taken a Fort, down the River, made to hinder his passage, in which he took 120. prisoners, 100 Arms, and 2 great Guns, &c.

Printed according to Order for L. C. 1644.

The true Informer:

K. P. P. London

Continuing a Collection of the most Special and Observable

P A S S A G E S,



From divers parts of the Kingdome, and from

His Majesty.	}	Earle of Manchester.	}	Sir Thomas Wroth.
Lord Generall.		Sir William Waller.		Prince Rupert.
Generall Lesley.		Major Gen. Browne.		Col. Massie.

A late discoverie of divers Commanders and Officers in the Lord Generalls Army, Col. Butler apprehended, and to be tried thereupon. Of the taking of a strong Fort upon the River Wye by Col. Massie, and of his driving 500. Welch men out of it, back into Wales, their invention being to goe to Prince Rupert at Bristol, the taking 111. of them Prisoners, all their Ordnance, Armes, and Ammunition. Of the Kings Armies comming into Dorsetshire, and of Sir William Wallers being at Shaftesbury. Of the marching of the Earle of Manchesters horse to joine with him, and to adde to the Kings Army.

From Saturday Septemb. 21. to Saturday Septemb. 28. 1644.



During the time of my intermission this fortnight past, two very observable passages of divine providence (amongst others) have been accomplished; the one of advantage, the other much disadvantage to the Parliaments proceedings. That of prejudice, is the losse of my L. Generall in the West: the other success is, that gallant service performed by Sir William Brereton, Sir John Meldrum, and Sir Thomas

Aaa

Thomas Middleton, in raising the Enemies siege from *Montgomery Castle*: of neither of which I shall need to make any large relation, it not being my intention to nauseate the Reader with things *his co-ella*, nor (as little as may be) present them with relations formerly published, unlesse it be for exemplification and particularizing of what hath been before communicated more generally, or for a brief recitall of some passages which I shall conceive most remarkable, for the satisfaction of such who perhaps may light upon this, and misse of others. I shall only for the present observe these two particulars, upon the two forementioned memorable Accidents, (for something of Divinity may and ought to be collected out of every passage of providence:)

1. *The just punishment of God, in frustrating our hopes, and dashing our too much confidence in the arme of flesh, which at that time most people in a very apparent manner were observed too much to boast of and lean upon: God did by this deprive us of much supply expected from the creature, that so he might drive us unto himselfe the Creator.*
2. *The mercy of God, who although he take away our table, yet hath fed us (as it were) with the crumbs of it, in yet opening a wide doore of hope by the late successe in Wales: which doth in most particulars counterpoise that which the King had in Cornwall, and the Parliament have thereby as good as conquered Wales, and made way for the reducing of most of the Garrisons thereabouts, the enemy having dreined their chiefe garrisons of Westchester, Shrewsbury and Worcester, to take that Castle, and maintaine their siege: in which designe had they prevailed, and defeated our Forces there, what a sad condition would all those parts suddenly have been in? Now this successe hath only this of sadnesse in it, the losse of that valorous and never too much lamented Commander, Sir *William Fairfax* (descended from that honourable Race whose names have been famous for valour ever since the Barons warres) who having been the chiefe Actor in so great a deliverance, and received 15. wounds therein, died a Conquerour about sixteen houres after he came into *Montgomery Castle*.*

Plymouth.

Neither shall I in the next place make any long narration of the Enemies raising the siege from before *Plymouth*; this town and that of *Glocester* have been as two banks or fences, to stop the raging torrent, and furious pursuit of the Kings Army. This of *Plymouth* is of greater consequence, for that it is the stronger, the more advantageous,

tagious, and also is the most commodious Port-towne for Navigation in all the West, not onely from and to this Realme, but also from all the world: so that if the Kings Party should be Masters of it, it would hazzard all the Traffique betweene the Merchants of London from France, Spaine, and other parts, for Wine, and other Commodities.

The Kings Army are now some about Hunnington, and others in Tavistock in Devonshire: Sir *William Wallers* Forces have met with divers of them as they were plundering the Countrey in severall places.

Northumberland.

There is come late intelligence and letters out of the North, which make mention of the Association of Cumberland and Northumberland in favour of the Parliament, which if it should prove true (as it is hoped it will) would much advantage the affaires of the Parliament and Scots Armies in those parts, and will be a good president for all other Counties in the Realme that are not yet associated, to follow their example, as one of the most effectuall designs to put a more speedy period to this destructive warre.

Westminster.

The House of Commons have spent severall dayes this and the last weeke, in going on to perfect and finish the Propositions to be sent to His Majesty, whose Concurrence together with them will be the onely meanes of ending this Warre; The Parliament have nominated and voted most of those whom they intend to exempt from pardon, as Prime Incendiaries of this intestine Warre: It would be a discovery of the *Arcana Imperii*, to publish many of them before they be fully passed and sent away; I shall therefore now name some notorious ones, of whom there is no probability of exemption, which are Prince *Rupert*, and Prince *Maurice*, (some while since published) The Marquess of *Newcastle*, *Cottington*, *Jermin*, *Bristol*, *Digby*.

Thursday 19. Septemb. instant, The 3 grand Irish Rebels *Macquere* and *Macmahon* (who lately escaped out of the Tower after they had continued Prisoners there two yeares) were discovered by an Irish footman, as he passed by one M. *Clouds* House, a Picture-drawer in *Drury Lane*, where they were eating oysters, upon notice whereof the Lievtenant of the Tower sending to Captaine *Lee* had

his Company of the Trained-Band with him, by whose assistance he surprized them, and had them safely guarded to the Tower the same day.

There was some few yeares since a worthy and comendable work begun in the foundation and erecting of Chelsey Colledge, neere London, had it gone forward and bin employed to that beneficiall end for which it was ordained; but we often see the best things are turned to worst ends. Me thinks D. Feasley might have lookt after this more then a Deanry, but since he nor any other indeavoured further establishing thereof, it were fit and necessary it were now lookt into, what the Bishops did with the Collections granted for that purpose, and that it might bee made a place of shelter for such Scollers who are fled from Oxford; and for the plundered Ministers fled from other parts of the Kingdome, that so it might be made as it was first intended, a place wholly constituted and set apart for able Disputants, to answer Sects, Opinions, and Heresies, which now are, or hereafter may arise in the Church; by which meanes a stop may be made to stop that current of new and inconstant opinions which (may be safely said, and that in the judgement of charity) the humours of most people in these times do lead them into.

Barstaple.

On Thursday last the 26 of this instant Septemb. it was advertised out of the West, that the Garison of Barstaple having resolved, as before mentioned, to stand it out against the Kings forces, but being most perfidiously betrayed by reason of the treachery of the Governour of Melcomb-Castle, to whom the Commander in chief of the Towne sending a partie of horse for powder, they were not only denied it; but he turned his Ordnance against them, and the next day surrendred it to the Kings forces: Whereupon the Garison of Barstaple finding themselves brought into so great streights, being besieged by 9000. of the enemy, surrendred the Towne upon these conditions following.

1. To march away with their Colours, Drums, Swords, and all their Muskets, Armes, Bagge and Baggage, and every Musquetier to have 12. shot away with him.

2. That the Towne should be free from plunder; the Garison quit, and the Workes demolished, and no Garison made there hereafter.

3. That they should march away with a safe Convoy to the Lord Generall to Portsmouth.

Which conditions, if faithfully performed by the enemy, (which they seldome doe) the losse of the Towne would not be of so much consequence, it not being of any great concernment, so that the greatest part of our losse will be the sad condition the Inhabitants are now brought into for their fidelity to the Parliament, against whom it is to be feared, the proceedings of the Kings forces will be very cruell and outrageous.

Abington.

By Letters from Abington, dated September 23. it is thus certified, Sir, The passage is here so difficult, that we can hardly have a Messenger come to us, but it is taken by the Scouts of Wallingford Castle, we think if we went roundly about it we might do some good upon that place. This day our Major Generalls Regiment is gone forth, to what place, as yet, we know not, as soon as there is any action here, expect to heare of it, as there shall be opportunity from

Abington, Sept. 23. 1644.

Yours, &c.

Gloucester.

From Gloucestershire, we have Intelligence, That Prince Rupert had lately a designe to secure a passage between Bristol and Wales, for which purpose he sent 200. of his Forces to Betsey in the Forest of Deane, joyning upon the Severne, neere that grand Papists Sir John Winters in Tidenton Parish, where they were fortifying and making a Mote to secure that Garrison; whereof Colonell Massey having Intelligence drew out a Partie of his owne and some of the Earle of Denbighs Horse, and fell upon them on Friday last, slew divers, and tooke their Governour, and ten Commanders more, and about 160. Prisoners in all, 200. Armes, two pieces of Ordnance, and all their Artillerie bag and baggage.

Scotland.

The Letters from the Commissioners of Scotland, being this weeke

weeke intercepted, and taken by the Enemies Scouts in Yorkshire, we have very little Intelligence from thence, onely it is certified by some hands, That the Marquesse of *Argile* hath done very good service against the Irish Rebels in that Kingdome, taken and slaine many of them, and driven the rest into the hilly Countries: from Newcastle we heare, That the Scots Forces have finished their galleries; and intend very shortly to storme the the Towne.

From the Leaguer before Basing-house, it was certified on Thursday last, That our Forces had gained one of the Enemies Workes, taken a Captaine, and about 30. common Souldiers of the Enemies, that were placed there for defence thereof.

The 6000. Armes that were sent for the supply of my Lords Generalls Souldiers, are (as is certainly advertised) safely landed at Portsmouth,

Salisbury.

On Friday Septemb. 27. the Parliament received intelligence that Sir *William Waller* was then about Shiftsbury, 18. miles beyond Salisbury, and that part of the Kings Army were come into Dorsetshire: the Earle of *Manchesters* Forces and Sir *William Waller* will (according to Order of Parliament) joine about the beginning of next weeke, and so be ready to entertaine the Kings Forces upon their advance this way.

Isle of Wight.

From the Isle of Wight it was certified, that as Colonell *Warr* who was one of those that betrayed the Lord Generalls Army into that dangerous and prejudiciall service in Cornwall, was gone to the Kings party: so also Colonell *Busler* was apprehended, and imprisoned there, as being guilty of having an hand in that desperate designe, and the rest of the Complotters will in due time be discovered and proceeded against. By these already detected it may be observed how false and perfidious many of those are, who pretend to fight for the Parliament: but (according to the saying of the Wise-man, *The heart of man is deceitfull above all things, who can know it?*)

Gloucestershire.

Gloucestershire.

There came also the same day Letters to the Parliament in confirmation of the taking a place called *Betfley* by *Colonell Massey* where the Enemy had built a Sconce upon the River of *Wye*, which runs into *Severne* which place after a few houres assault hee obtained and tooke all the Ordnance therein, 111. Prisoners (some write more) many Armes and some Ammunition. This *Betfley* is the onely passage into South Wales from *Bristol*, and those parts, and is of as great concernment for interrupting the passage out of South Wales as *Montgomery Castle* is for hindering the passage out of North Wales. There were about 500. men in the Fort at the first Onset thereof by *Colonell Massey* which were going to *Prince Rupert*, but when they saw that the Sconce was likely to bee lost, they and many other Welchmen which were also marching towards him, fled back into Wales by which meanes a way will bee put to *Prince Rupert* designe of coming towards *Oxford*, and possesse himselfe of *Abington* (as some Malignants on Thursday last affirmed it was his intention to do) and to keepe it for his winter Quarters.

Westminster.

On Thursday last Septemb. 26. the House of Commons sate upon the perfecting the names of such who were to be exempted from pardon in the Propositions to be sent to His Majesty, which the same day they fully finished, and concluded upon, and resolved to goe forward and perfect the rest as soone as might be, and send them to the King.

The

The same day Sir Thomas Wroth advanced out of London with a compleat Troupe of Horse which was raised for Somersetshire, and the rest of the Committee for that and the other Westerne Counties are providing Horse and Armes for that service, which are daily sent from London towards the L. Generall.

On Friday Septemb. 27. The House of Commons gave upon the affaires of Ireland, which were then fully reported to the House, and they there passed the Ordinance for the raising of fourescore thousand pounds for the reliefe of the Protestant Armies in that Kingdome.

This Afternoone the two London Regiments that were in Cornwall with the L. Generall came into Towne, they were met by the Sheriffes and divers other the chiefe Citizens of London.

London, Printed for T.B. and J.W.F. and are to be sold in the Old-Buily, and at the signe of the Maidenhead on Snow-hill, neere the conduit. 1644.



THREE 18
ORDINANCES
OF THE
Lords and Commons

Assembled in PARLIAMENT.

ONE,

England Parliament K.

Concerning the Trained Bands, and
others of the Cities of London, Westmin-
ster, and the County of Middlesex.

A N O T H E R,

That every Captain shall choose a Marshall for
his Company, to take notice of Delinquents, and take
such further course with them, as in the said
Order is specified.

A N D L A S T L Y,

For the Incouragement of all such Apprentices,
as have or shall voluntarily list themselves in the Service
of King and Parliament, for the defence of Religion, and pre-
servation of the Kingdom, under the Command of his
Excellency the Earle of Essex.

Ordered by the Lords and Commons assembled in Parliament,
That these Ordinances be forthwith printed and published.

John Browne Cler. Parliamentorum.

Sept. 29

London, Printed for John Wright in the Old-Baily. 1644.

ORIGIN



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to required, unlesse they be reasonably excused by their Captaine or Lievtenant; Which Order is not onely troublesome, but begets much disaffection betwixt the chief Officers and Souldiers, and therefore it is not so fully executed upon the offenders as it ought to be; Therefore it is this day Ordered by the Lords and Commons now assembled in Parliament, That for the better Execution of the aforesaid Order, in every particular branch therein contained, (which every Captaine respectively is hereby required to doe) every of the said Captaines respectively shall elect and appoint one able person to be Marshall of his Trained Band, who shall by vertue of this Ordinance repaire to such Souldiers as his Captaine or Lievtenant shall from time to time give him notice of, that have made breach of the aforesaid Order of the fourth of January, or any part thereof; Which Marshall so Elected, shall with a Constable who is hereby required to assist him and such others as he shall call to ayd him, in the name of his Captian, inflict (according to the same Order) the punishment of two dayes Imprisonment upon him, or them, or the Mulct of five shillings, which he shall forthwith, after the Receipt of the same, deliver and pay to his Captaine, to be employed as by the same Order is appointed; And for the paines taken of every such Marshall, and to encourage him the better to performe his Office, It is also Ordered, That every Captaine respectively shall allow unto him the said Marshall, out of every five shillings so collected as aforesaid, the summe of twelve pence; And if any such Marshall shall be found remisse, negligent, or partiall, in not performing the trust in him reposed; It is likewise Ordered, That every Captaine may at his pleasure dismisse him from his place, and Elect another in his stead, which he shall conceive to be more
 faithfull

faithfull to performe the same; Also it is Ordered by the Lords and Commons now Assembled in Parliament, That if any Souldier, or Souldiers, Listed under any of the Captaines before mentioned, shall in the time of his or their Service, when he or they shall be commanded to doe duty, revile, or give any ill besecming language to the Captaine, or other Officer belonging unto him, or neglect to doe such duty, as at any time ought or shalbe imposed upon him, or them, that then the Captaine or Lieutenant may upon the Examination thereof, commit such Souldier or Souldiers as shall so offend to Prison, there to remaine 24 houres without Bayle or Main-prize, And that every Captain respectively, shall be saved harmelesse by the Authority of both Houses of Parliament, for Executing the severall Orders aforesaid, or any of them.

Joh. Browne Cler. Parlamentoarum.

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Die



Die Mercurii, 4. Januarii, 1642.

WHereas many of the Trained Bands and others, listed under severall Colonells and Captaines, inhabiting within the Cities of LONDON, and WESTMINSTER, and the County of MIDDLESEX, have neglected to make their appearance in Armes, to doe such service by day or night, within the Cities and Liberties aforesaid, and in the Tower of LONDON, as of them hath beene required, being lawfully summoned thereunto by the beat of Drum, or otherwise, for the defence of King and Parliament, the safety of the City and Tower of LONDON, with the adjacent parts in the County of MIDDLESEX: for the reformation of so great a neglect, and for the avoiding of so eminent evils in these dangerous times, that might ensue thereupon; It is this day

day Ordered by the Lords and Commons assembled in Parliament, that the Colonels, Captains, and Lieutenants of the Trained Bands or others in the Cities of LONDON and WESTMINSTER and the Suburbs thereof, and the County of MIDDLESEX, may inflict the punishment of two daies imprisonment without Baile or Main-prize, or the mulct of five shillings, for supply of the service, upon such Souldiers under their commands, as shall not repaire to their colours at the time appointed, and do their duties there, when, and as often as they shall be thereunto required, unlesse they be reasonably excused, and that made knowne to the Captaine or other chiefe Officers, or being come to their colours, shall depart before they be lodged; or being to find Armes for others, shall refuse to provide them, or to deliver them, when, and as often as they shall be thereunto required.

John Browne Cler. Parliamentorum.

No-



Novemb. 17. 1642.

WHereas in times of common danger and necessity, the interest of private persons ought to give way to the publick; It is Ordained and Declared by the Lords and Commons in Parliament, that such Apprentices as have beene, or shall be Listed to serve as Souldiers, for the defence of the Religion and Liberty of the Kingdome, his Majesties Royall Person, the Parliament, and the City of *London*, their Sureties, and such as stand engaged for them, shall be secured against their Masters, their Executors, Administrators, from all losse and inconvenience, by Forfeiture of Bonds, Covenants, Infranchisement, or otherwise; And that after this publick service ended, the Masters of such Apprentices shall be commanded and required to receive them againe into their service without imposing upon them any punishment, losse, or prejudice for their absence in the defence of the Common-wealth. And the Lords and Commons doe further Declare, That if it shall appeare, that the Masters of such Apprentices have received any considerable losse by the absence of their Apprentices, they will take care that reasonable satisfaction shall be made unto them out of the publicke Stock of the Kingdome, according to justice and indifferencie.



Joh. Browne Cler. Parliamentorum.

FINIS.

MERCVRIVS AVLICVS,
Communicating the Intelligence and
affaires of the Court, to the
rest of the KINGDOME.

The 35th Week, ending Aug. 31 1644.

SUNDAY: Aug. 25.



We must desire you to recall one passage in the last weeke (save one, where we told you *Haverford-west* in *Pembrokeshire*, was surrendred up to Colonel *Charles Gerard*; which (as appears now) was said somewhat too early; for we have since received certaine intelligence that the Rebels kept it till the 23 of this instant, on which day they were forced thence, and Colonell *Gerard* tooke possession of the Towne; the frighted Rebels hasting into their two onely holes, *Tenby* and *Pembrake* Castle: one whereof we hope will not be long lived; for this last weeke His Majesties Forces tooke the Governour of *Tenby* (brother to *Laberne* the chiefe Rebel) and followed it so close, that they took that night a whole Troope of Horse belonging to *Tenby* Garrison; the loyall Welchmen of *Monmouthshire*, *Glamorganshire*, *Carmarthenshire*, and *Cardiganshire* being all up to reduce the Rebels of *Tenby* and *Pembrake*, which makes all the Londoners in their last weekes Pamphlets fall to foule on the Welchmen, saying, *the Word of God hath scarce appeared to the Welsh*

Wolfe Mountainers, most of their Counties being little better then down-right *Heathens*. 'Tis of late pretty welcome to us to heare the Rebels raile; for we find they gape widest when they have beene best beaten; next weeke you'll heare the *Connish* called *beard-hearted malignants*, for denying the Earle of *Essex* a little meat or drinke, though His Majesty let him run in *Beconock Parke* 3 weekes together.

MONDAY. Aug. 26.

But whether the *Welchmen* or the *Rebels* deserve best to be called *Heathens*, let the world judge by this dayes newes; For we have certaine advertisement that Sir *Francis Wyat* (late Governour of *Virginia* for His Majestie) came lately to *London*, where he was so wrought upon by the Rebels at *Westminster*, that he presently *Covenanted* to be employed in their Service; which done, he went backe into *Virginia*, and lived there as a private man for some few dayes; but afterwards by cheats and promises went and stirred up the *Pagans* to invade the poore *Christians* Plantation there, because they would not turne Rebels against their Sovereigne Lord King *CHARLES*. In this damnable practise he somewhat prevailed, and in the first encounter worsted the *Christians*, who were not provided so suddenly to meet him (for who could imagine them at *Westminster* so wicked.) But since we are informed, it hath pleased God to strengthen the poore *Christians* & defeat those *Infidels*, who (if they had prospered) had begot a New *Thanksgiving* at *London* for the happy propagation of the Protestant Religion. We therefore conjure all the Rebels of this Kingdome (especially those few that pretend to be Gentlemen) that hereafter they forbear to talke of Religion, lest these *Pagan tender-consciencs* should chauce to desert them. Nay, when the Earle of *Stamford* was last at *Exeter*, he tooke divers *Turks* out of *Launceston Gaole* (committed thither for Piracie) and listed them (forsooth) for King and Parliament, as eagerly as they at *London* sold plundered goods to the *Jewes* of *Amsterdam*. So that this Reformation shall not want encouragement, if it lie in the power either of *Jewes*, *Turks*, *Infidels*, or *Pagans*.

TUESDAY.

Aug. 27. 1644.

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TUESDAY. Aug. 27.

And 'twere well, if these Pagan-Covenanters were the worst, for you must remember what creatures went lately towards Newcastle upon Tyne, where they called as they passed by, and (like loving brethren) sent in this summons, signed by the most perfidious Rebel in the world, his words are these,

As it hath ever bene our chiefest care to make our intentions for the purity of Religion, His Majesties happinesse, and the settled peace of both Kingdomes, publique and manifest to the world (as appeares by Statute 7. Hen. 7. cap. 6.) so doe we now in a speciall manner desire to give satisfaction to this City in every thing, which may advance the weale thereof (whereof you gave them sufficient testimony when you were last there) That all scruples and misunderstandings may therefore the better be removed, and your City may reape the sweet fruit of peace (no, 'tis you that would reape the sweet fruits) which other Cities under the obedience of King and Parliament do quietly enjoy (aske the poore Citizens of Yorke, if it be not almost as safe to Article with the Divell as with you) We have thought good hereby to represent how fitting we conceive a meeting to be of some iudicious persons from either side, that you may thereby know our high respects to His Majesties honour (what impudent Rebels are you to talke of high respects of His Majesties honour!) and great desire to shun all further effusion of blood, and preserve your City from the extremity of warre.

Essex, Aug. 16. 1644.

LEVEN.

To the Major and Aldermen of Newcastle,

Now as the Christians in Virginia could not suspect so much wickednesse in them at Westminster, because they live too farre off, and are strangers to their proceedings; so these loyall Inhabitants of the Towne of Newcastle will not trust the Scots, because they are their neighbours, and ken them well enough; therefore the gallant Major Sir John Adair, and the rest refused to treat with Scots, and instantly returned Lesley this Answer in writing.

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My Lord,

WE have perused, and well weighed your Letter, and must returne this Answer, That whereas you desire to make manifest your intentions for the purity of Religion, His Majesties happinesse, and peace of His Kingdome; we wish it were so (and not rather pretences) and whereas you write in a speciall manner to give satisfaction of your desires to our weale and peace; Is it possible we should believe you in this, when we see you are the one and onely disturbers of our welfare and peace? But to remove all scruples and mis-understandings: We do declare to you, and the whole world, that our love and obedience is so much to King and Parliament, that if you can shew us Commission from His Majesty and the Parliament, to undertake what you desire, we shall most willingly condescend thereunto: but otherwise we neither dare nor will wete, or treat in matters of so great importance. And besides, must needs thinke alL your intentions and designs are but to delude ignorant people. And to conclude, if your high respects to His Majesties honour, the shunning of further effusion of blood, the preservation of Newcastle from ruine and extremity of warre, be real, Returne home with your Army, live in peace, and let your neighbours enjoy the same: If not, we know and trust, That God who is with us, is above all against us, and in this confidence we shall ever remaine

Your affectionate friends, if you please.

Newcastle Aug. 17. 1644.

Jo. Marlay. Nich. Cole. Th. Lyddell. Alex. Davison. Fr. Bowes.
Ralph Cole. Ralph Cook. Leonard Carre. Rob. Stakoe.

WEDNESDAY. Aug. 28.

This resolute answer (as we since heare) made the Scot-
Rebells, at least part of them, move homewards (a thing they
are not naturally prone to) to preserve their owne stake, and
carry those stolne goods which they pillaged for in England.
To supply whose roomes the Earle of Manchester drew North-
wards, but before his Lordships motion 6 Troopers from Bel-

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their Castle on Saturday was sevennight rode into his Association, and at *Ingham* 5 miles beyond *Grantham* in *Lincolnshire*, they tooke 55 of his Lordships best fat Oxen, and brought them safe to *Belvoir* Castle. These 6 Troopers were commanded by one *Waller* (not that Gentleman who was married to the *Preacher*) to whom *Sir Gervase Lucas* gave 40^l for his good service, which is more then they at *London* will afford the *Conquerour*, unless his *Lady* allow him some stipend out of her Lecture.

To revenge this, about fourescore Rebels on horse-backe came from *Burley* house in *Rutlandshire* to plunder the Country neare *Belvoir* Castle; and at *Wolshrop* where some of *Belvoir* horse use to be quartered, they hoped of a prize, but the vigilant Governour had drawn in all his horse; yet seeing the Rebels returning homewards, he sent out 60 horse, commanded by Lieutenant Colonell *Pollard*; at sight whereof the Rebels faced about, and advanced up to the Lieutenant Colonell, who suffered them first to discharge their Carbines and Pistols, and then broke in upon them, routed them instantly, tooke 30 of them, killed very many of them, and flased the rest so well, that there returned but 8 of them that day into *Burley*; Major *Layfield* himselfe being so wounded in the backe in three severall places, that he crept aside till all were gone off, and then 10 fresh horse (commanded by Captaine *Ennis* a Scot) came from *Burley* house to fetch home the wounded Major, but were met with by a party from *Newarks* which killed and tooke them every man (Chirurgion and all) onely the Scot Captaine had an excellent horse, and an excellent old way of savinge himselfe which now he made use off; Major *Layfield* was so desperately wounded that 'tis thought he is since dead.

THURSDAY. August 29.

These high affronts would not be indured by the Prince of the Association (the goodly Earle of *Manchester*) and therefore his prime followers (his owne Troope) which consisted of 80 of the gentiler sort of Rebels, came on Monday last to *Beckingham*

Beckingham, within three miles of *Newarke*, and there gave it out, that they meant to looke on *Newarke*; telling their whole faction, it should once be said that one single Troope durst face the Garrison of *Newarke*. In pursuance of this, they advanced toward *Newarke* over *Beckingham* bridge, notice whereof arriving at *Newarke*, the brave Governour Sir *Richard Byron* sent out Colonell *Eyres* with 200 horse, who facing them with a small party, thereby got betwixt the Rebels and home, and there fell on so exceeding gallantly that he broke them instantly, for they stood not one blow (which is no such credit for the Earle of *Manchesters* Life-guard) wounded onely two, but tooke above halfe of them, all bravely arm'd and mounted and full of mony; one of them had 300^l about him, wherewith he was to pay the Rebels at *Beckingham*, but was forced to deliver it and himselfe up to *Newarke*, where the Prince of the Association may seeke his Life-guard.

FRIDAY. Aug. 30.

And another Right Honourable hath beene used as unkindly as the Earle of *Manchesters*; we meane Mr *Massey* Governour of *Gloucester*; who being absent from his Troops (as the Lord *Kimbolton* was from his) they would needs make a flourish before *Berkley* Castle, whither they came on Monday was leavenight with most of the strength which *Gloucester* could afford, and with reasonable courage assaulted the Castle; but were so well received by the gallant Garrison which plyed them soundly with shot of all sorts, that the heartlesse Rebels were glad to take up and returne to *Gloucester*, bringing along with them 16 cart loads of wounded men, besides their dead men whom they thought unworthy carriage, except some speciall ones, whose bodies were brought to *Gloucester* the next night after, at 12 of clocke in the night. Had this beene knowne to them at *London*, perhaps they had abated 40 or 50 dishes when they feasted Master *Massey*; and *Crumland* (Master *Massey's* Chaplain) had deferred his expression, who not long since cryed aloud in *Gloucester* pulpit—*Good Lord, be*
shon

show ever a speciall protector of the Right Honourable Governour of this City of Gloucester. For though Master Massey's father be a Gentleman of knowne worth and loyalty, (whereof he gave good evidence in the fight at *Middlewich*, as also by his constancy and fidelity to His Majesty during his imprisonment in the Rebellious Towne of *Manchester*) yet Colonell Massey his Right Honourable new Title, was meerly atchieved by his activity in this Rebellion; who though he pretended so much civility, as to offer to free his Father from *Manchester* prison, yet his Father was too loyall to receive it (as he said) *at the hands of such a Rebelle*.

But at *Banbury* the Rebels have made a longer stay (O'tis a good Towne) for they came thither this day seavenight, conducted by Colonell *Whettham* the Rebels Governour of *Northampton*, and Colonell *John Fines* (you know whose son he is) but have received good welcome from Lientenant Colonell *Greene*, Deputy Governour for the Noble Earle of *Northampton* (who is with his owne Brigade of Horse in His Majesties Army before *Plymouth*.) When these Rebels made their approaches towards the Castle, the brave Lieutenant Colonell beat them off by sallies and Ordnance; and hath burnt all those houses, by favour whereof the Rebels first made their approach and batteries, whereby he hath now forced them to a more mannerly distance; yet they play'd all yesterday with 2 Morter-pieces, one of 9 inches Diameter, the other 6. and indeed they did but play, for there was no worke done, save what the Castle did on them, which was to such purpose, that 16 cart load of dead bodies were met one way, 5 cart-load another way (though 'tis a great hazard but they'll all meet at last) many of the Rebels men are run away, the *Warwickshire* horse being gone off on Wednesday last, perhaps to send for *Tinker Fox* to their assistance, who if he be wise will beware of *Banbury*. Yet the angry Rebels have been at it againe, but how they have sped, we shall very willingly acquaint you in the next.

SATURDAY.

XX

SATURDAY. August 31.

In the midst of all this action, if you aske what is become of Sir *William Waller*, 'tis not easy to satisfy you, for though he lately were at *London*, yet so few there tooke notice of him; that we have no Intelligence of him; Besides, Master *Masseys* servants, and Major *Brownes* gentlemen-wayters did so thrust the poore *Conquerour* and his man, from one side of the street to the other, that his *Lady* went to the deske without him. The truth is, though Sir *William Waller* used all his old tricks and new freinds for recruit, he was not able to get a man out of *London*, (his Army of Ten thousand Rebels being now consumed to lesse then so many hundreds; Take heed O yee Commanders how your Wives fall to preaching.

Now for *Robert Earle of Essex*, who three Weeks since said, *That he would not Treat with His Majesty*, but bid Him go to the Parliament at *Westminster*; if you aske after this Earle, we seriously protest we know not where he is, nor He where his Army is. This we are most certaine of (as certaine as an *Expreffe* can make us) that this high-swolne Earle hath stolne away from His Army, in the Night, to Sea, in a Cock-boat (His Excellency in a Cock-boat?) yes, and the Lord *Roberts* after him, and *Balfour* with all their Horse run away from their Foot, but forced to come through His Majesties Army, where they were sufficiently hewen to pieces; All their Ordnance taken, all their Armes, all their Powder, Ball and Match, all their Colours, all their Baggage, all (in a word) that they had to loose or we to gaine; But what Order is taken for dispoall of these wretches lives, you shall heare in the next (God willing) more particularly, if they live so long, for believe it, they are almost starved already. Onely wee desire to know the reason, why the Rebels voted *To live and die with the Earle of Essex*, since the Earle of *Essex* hath declared he will not live and die with them.

FINIS.



MERCVRIVS AVLICVS,
Communicating the Intelligence and
affaires of the Court, to the
rest of the KINGDOME.

The 36 Weeke, ending Septemb. 7. 1644.

SUNDAY. Septemb. 1.



His morning no lesse then 150 Rebels came from *Banbury* to *Wolvercot*, where some of them with their Pistolls spann'd rush'd into the Church, while the Preacher was in the Pulpit, and would by violence have carried thence a Gentleman of quality, then in the Church, who too well understanding the Rebels courage to yeeld himselfe Prisoner, stood upon his defence, though besides his owne, there were but two more swords in the Church; Yet this Gentleman with a few others forced the Rebels to quit the Church, made the doores good against those without, and then disarmed as many as were within. One Gentleman with no other weapons but a paire of White gloves, master'd two Rebels at once, till they begg'd for quarter on their knees (the first time they ever kneeled in a Church.) At last the Rebel's fled from about the Church, carrying with them the Duke of *York's* Dwarf, who had he had strength equall to his courage, had beene much too strong for any one Rebel. But the Rebels expected a better boory at *Water Eaton* (the Lord

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Lovelace his House) where they hoped to surprize his Lord-
ship, whereof falling, the Barbarous Rebels they violent-
ly brought away his Lady, made her Coachman drive to
Middleton Stone, 7 long miles, and there turned her Ladyship
forth of her Coach (which they took for booty) leaving the
Noble Lady to foot it home alone, without the least regard to
her birth and quality; Unless they did it, because she was
daughter to the Most valiant Earle of *Cleveland*, who at *Cro-*
pready neare *Banbury*, so bruised *Wallers Army*, as ever since he
quite forsooke *King-catching*.

MONDAY. Sept. 2.

Now if you would know what creatures these are which are
such Master-plunderers, and so barbarous to Ladies, you may
have it from the mouth of one Captaine *Chimney-sweeper*,
(commonly called Captaine *Dowle* of *Sherburne* in *Dorset-*
shire) who since he was able to goe, was ever notorious for
theiving and villany, till a few yeares since that he betooke
himselfe to sweeping Chimneys, whereby people conceived
he might possibly cheate the hangman. This *Dowle* is now a
Captaine for the Rebels at *Westminster*, whereby he is enabled
to pillage and rob all honest mens houses, and if any aske him
with what face he can rob those who so often have releevd
him; he bids them forget what he was, and remember what he
now is, and who they are which have employed him.

Such Gentlemen as Captaine *Chimney-sweeper* are their De-
puties employed in their new Excise, who therefore in their
Tickets, have such excellent threats as signify as much or as lit-
tle as you please, as better appears by this sent to Master *Ro-*
berts Smith of *Buckingham*, a Gentleman who hath sufficiently
swanted for his loyalty.

You are required, by vertue of severall Ordinances of Par-
liaments, to make your appearance at the Office of Excise, of
New-Linnolt, in *Newport-pannell* the 26 of this present
August, by nine of the clocke in the morning, there to answer
what

what shall be objected against you: Otherwise by virtue of the said Ordinance, a fine of five pounds, to be levied on you, and accordingly levied on your coadjutors, by warrant from the Commissioners. Dated this 23 day of August 1644.

Andrew Wright
George Lambold Sub-Commissioners.

Master Smith (you see) must make his personall appearance the 26 day of August, or else be fined five pounds *cories quories*, that is, five pounds every hower in the yeare, for these deputies may call on him as often as they please, and he is to pay five pounds *cories quories*.

According to this prudent Demand of *cories quories*, the Rebels have dealt with Colonel Smith this Gentlemans sonne (now a Prisoner in London for his Loyalty) whom the Rebels sent for his twentieth part ('twas wisely done of them to demand the 20th part from prisoners) and the Rebels required noe more but fiteene hundred pounds for the young Colonells twentieth part. 'Tis well this also is not *cories quories*. Sure the Rebels grow very hungry.

TUESDAY. Sept. 3.

And it should seeme money is somewhat precious; for the Rebels begin to assume their old method in cheating the people out of it; that is, to broach a fresh Tale of a Great Victory a great way off [called *A Final overthrow given to the Irish Papists by the Scots in the Province of Ulster*]. And this was scattered by the faction in their Letters, and vented abroad in print all last weeke; But one ingenious Pamphlet lets the Truth peep out: for after he hath told us of Two and Twenty Thousand Irish Papists slayed (by 14000 Scots) whereof he saies no lesse then Eighteen Thousand were kill'd in the place, he adds these words: The great and happy news came by a letter to the Parliament from the Earle of Warwick, who saies, he received it in a Letter from one Captain Seaman, who writes that he had it from a Captain in Dublin, who saies, he heard it from a Captain

say so. This is enough to talt the newes, but (to cleare all) the Pamphlet adds, that *Therefore the Committee of both King. domes gave order to take subscriptions for advance money for the poore Scots Protestants in Ireland.* No, *Therefore the Committee* broached the newes, that they might have some colour to demand subscriptions For if money rise not upon this newe, the newes will sinke instantly, and be knowne to be a Forgery.

WEDNESDAY. Sept. 4.

But they shall not need to forge newes, for their servants at *Banbury* will yeild some of themselves, which is very briefe, but very true: *viz.* that the gallant Garrison have beat the Rebels off their Batteries in the Market-place, both men and Batteries tumbling downe together very lovingly. And

THURSDAY. Sept. 5.

This morning we were certified that the Rebels planted without the North Gate of the Towne neare *Netherpe*; from whence they played with their Canon all Yelterday and Tuesday; in which time they shot 80 Granadoes of 11^l weight, and 160 Canon shot, the least 18^l, and the biggest 32^l Bullet, against the West part of the Castle, which cost the Rebels so much Ammunition, that they have beene silent ever since. But the brave Garrison liked not their silence, and therefore sallied out upon them, killed them handsomely, beat them from their worke, (the worke it selfe throwne downe to the ground) brought 17 Rebels Prisoners into the Castle. Lieutenant Colonell *Greene* (Deputy Governour of the Castle) hath much incensed the Rebels, so as this weeke they rayle at him in Print (Shot and Powder is the onely reason of it.) The Garrison Souldiers are exceeding hearty, much heightened by the exemplary carriage of that valiant young Knight Sir *William Compton*, Brother to the Earle of *Norhampton*. The Rebels in Print tell us, that the Castle is sore battered by their Ordnance; But Master *John Finner* is of another opinion, who

who looks so full of feares and jealousies, that he could willingly shed some teares, as (we are certaine) he did, when two yeares since he was bidden goe out of this Castle.

FRIDAY. Sept. 6.

The other brave Garrison besieged by the Rebels (you know we meane *Basing*) is yet full of courage, though one would thinke, of nothing else; for this is the *Eighteenth weeke* that the Rebels have fate round about it, and to this houre could never procure one word of Treaty; those hearty Royalists being resolved to give them nothing but blowes, whereof the Rebels have found them very liberall. On Wednesday last Sir *William Waller* was there with his pretty portable Arme, where, such was the Souldiers longing desire to see his Wonderfull Lady (or rather to heare Her) who came along with him thither, that many of the Rebels for her Ladyships sake ranne out of their Trenches; which the Garrison observing, and the Carelesseesse of those that were left; sallyed on them, beate them from their works, and possessed themselves of one of their greatest peeces of Battery, drew it within lesse then pistoll shot of the House, where they overturned the Carriage of the Cannon, lying where the Rebels shall never fetch it. This action some may thinke uncivill, to disturbe a Lady before her Text was taken; and to say truth, it was a Use of such *Terror* to her *Ladyship*, that she and her husband with their little Congregation, tooke their leave of *Basing*; for which her *Ladyship* will celebrate a *Thanksgiving*, when next weeke we shall tell her, That there is not one Rebelle left neare *Basing*, but such as are prisoners, that all their works are levell'd as plaine as the backe of her *Ladyships* hand, that His Majesties Forces from the Garrison of *Oxford* (yes from *Oxford*) have totally rased the siege, taken the Rebels Cannon, found their whole Magazine of Ammunition and Victuall in *Basing-Stoke*, and removed it to *Basing House*, which now is in such glorious condition, that Colonell Sir *Richard Onslow*, Colonell *Norton*, Colonell *Whithead*, Colonell *Jones*, and
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horrible

horrible *Herbert Morley* are all grinning mad, as you shall heare next weeke.

SATURDAY. *Sept. 7.*

But for His Excellency, the last weeke Pamphlets doe so flourish for him, as if he had besieged His Majesties Army in the West, (little suspecting the history of the Cockboat) One of them (called the *London-Post*) hath these words in print, *The King* (saith he) *hath summoned all to appear at Excester to come in to his assistance from the age of sixteen to sixty; but the Country do hide themselves, and are afraid to make appearance. In the meane while in thronging tumults they do presse themselves into his Excellencies services, their convinced consciences assuring them, that their Religion and Allegiance is nowhere to be found there else, but in the circuit of his Camp.* Now much good do't thee noble Generall, and the great Cause thou undertakest, who wheresoever thou dost march dost carry with thee the hearts of thy Souldiers, and the hearts of the people.

But if you'll heare more of this Earles actions both by Sea and Land, we now afford you newes which we have by an *Expreffe* from His Majesties Army. Be pleased therefore to take notice, that as soone as His Majesties Army drew from *Lukind*, He faced the Rebels in their Quarters at *Lisfirbiell*, who had strongly fastned their Foot Quarrer on one side of the Towne, and placed most of their Horse & some Foot on the Hills beyond. The town is situate in a Valley, and the Tyde flowes up from *Fey* to the Bridge, so as it is not Fordeable but at one Pass betweene that and the Sea. Upon sight of the Rebels His Majesties Army was full of courage, and desired to be engaged; but that was not thought fit to be done, and the way of distressing the Rebels for want of Provisions was resolved on as the most secure, and so we drew into Quarters; the King to *Bocconocks* (the Lord *Mabuns* House) His Army betweene Him and a Heath that parted His Majesties Quarters & the Rebels at *Lisfirbiell*, the distance betweene both being not above a mile. As soon as His Majesty

Majesty had fastned His (which was quickly done, every enclosure here being Canon-prooffe) most of the chiefe Officers of both Armies subscribed a Letter to Essex by His Majesties consent, notwithstanding His Majesties Gracious Letter to him immediately before, was not vouchsafed an answer.

To the Letter sent by the Commanders he returned a Negative, (as better appears by the Letters and Relation already in print) yet his denyall wrought no great effects on His Majesties Army, for in this posture (between the expectation of Sir *Richard Grenvilles* assistance, who was coming on from the West; the serving of the Rebels, and many debates, but no positive results.) his Majesty spent above 8 daies putting little in execution, but drew out often on the Heath, had some light skirmishes with the Horse Guards, and so drew into Quarters againe: at last Sir *Richard Grenvile* came with his Force, then the Army began more seriously in the prosecution of the designe, Sir *Richard Grenvile* fastning his Quarter at *Lambeth rocke* (the Lord *Roberts* House) beyond the River, 3 miles West of His Majesty, and possessed *Leppin* Bridge on the same River a mile above *Leffishish*, and His Ma^y on the other side placed Guards on all the Passes on the River leading from His Quarters & *Leffishish* to *Fox*, and possessing a House of the Lord *Mobuns* over against the Towne, and a Fort that commands the very mouth of that Haven (being there but half Musket-shot over) This was the first work which conduced to His Majesties advantage (which proved fatal to their Army) they being thereby deprived of an Harbor to bring them in provisions or supplies, which they had plentifully before; and now they had onely a small Creeke at *Mimibille* and Saint *Blases* Bay, but neither of those safe for Ships, yet they still possessed a large space of ground westward, which made His Majesty after few dayes expectation conclude, that He could not serve them in so short a time as was imagined, and therefore about 14 dayes since He drew neerer to their Quarters, and fastned His Army within Enclosures on the Wings of theirs within Musket-shot each of other, betweene which lyes part of the Heath here not half a mile over: At the farthest extent

tent of the Kings Quarters on that Heath His Majesty built a Fort, that by Cannon very much annoyed theirs (though they returned dayly so great shot for one of His Majesties) the same day Sir *Richard Grenville* on the other side of the River drew neerer to *Leishishill*, tooke *Lefferman* Castle, a strong Fort, and a Passe underneath it little more then halfe a mile from the Towne, and bereby His Majesty bettered the communication of His Forces: When His Majesty had secured these, and His Quarters, He lay still again expecting the event; but the ill weather coming on, He resolved on a new designe, which was to attempt on some of their Quarters by surprise, and thereupon Prince *Maurice's* Army was ordered to have fallen on two dayes successively on the next Quarter to them: but the first day it was thought neither easie to get, nor advantageous being got, and the next by delay and the Rebels discovery of the designe nothing was effected, to the trouble and dislike of many who thought the same more easie then perchance it was: yet that failing, necessity forbad any longer idlenesse, and so againe about 8 dayes since His Majesty returned the former designe of steriving them, to which purpose Generall *Goring* with most of the Horse, and Sir *Thomas Bassett* with 1500 Foot of Prince *Maurice's* Army were sent West, to stop all provisions coming in at *Saint Blaise*, and to reduce the Rebels to streights by keeping their Horse and Foot close together: This wrought the expected effect, for on Friday night came intelligence that they were drawing their Cannon and Baggage towards *Foy*, whereupon His Majesty made ready, not knowing what they had done with their Horse; who the next morning before day in great fear marched between His Majesties two Quarters, being about 2500 commanded by *Balfour*, but His Majesties Horse followed the Rebels, though they made so great hast as that they were timely at *Salisbury*, neer which Sir *Edward Waldegraves* Brigade lay, & was almost surpris'd, but the gallant old man got his men together, flank'd them, slew 100, tooke Major *Abercromy*, and many Prisoners: Being well bruised here, they laboured to transport themselves over the River for *Plymouth*, their Horse

Horses being very weak and tyred; But in the afternoon that day, Generall *Goring* and most of the Horse had order to pursue them, and timely notice was given to all Forces in the Southern parts to meet them in the Front, so that 'tis believed you will shortly heare of their destruction. Their Foot Army drew out likewise on Saturday, and by eight in the morning marched away towards *Foy*; His Majesty presently followed, and having got the Bridge and Towne of *Lisfubell*, advanced the Hill, where He found two rare pieces of Cannoh, & about a mile farther three or foure more, with Powder and Ammunition, which in their hast they left behind them: Thus marching after them, His Majesty fell in their Reare two miles from *Lisfubell*, and from Hedge to Hedge enforced them to an hasty retreat; at length (having got some advantage of an Inclosure) they made a stand, and with their remaining Horse regained some fields whence they were forced before, whereupon the King sent presently Captaine *Bross*, with the Queens Troop, who in the Kings view forced the Rebels to retire, regained the ground lost, got more, and returned gallantly and in good order, with the losse only of foure men, and himselve shot in the Arme; for this good service His Majesty presently Knighted him, and he well deserved it: His Majesty wanted only Horse to have utterly destroyed them, (for they were now unable to help themselves) In this condition His Majesty pursued them all day, getting still ground; in the evening one whole Regiment of their Foot (being Colonell *Weyres*) staggered, ran from field to field with their Cannon and Colours, only at the appearance of but 8 of His Majesties Horse, & had not night come on, all their Army had undoubtedly been destroyed. The Gentlemen of His Majesties owne Troop did most gallantly in that service, being twice bravely led on by the noble & valiant Lord *Bernard Stuart*, to the great terrour of the Rebels. This no question caused their Generall *Essex* early the next day to quit his glorious Command, and in a small Boate to shift away by water (some say) for *Plymouth*, as yet there is no certainty where he is, nor of the Lord *Roberts*, *Merrick*, and others who are gone with him: Thereupon

on Sunday his owne Lieutenant-Colonel *Butler* (who was formerly taken Prisoner at the Lord *Moburns* House, and now exchanged for Sir *John Digby*) came to desire a Parley, which was accepted, and Hostages interchangeably delivered; the Treaty followed in the evening in the Kings Quarter, the Treasurers for His Majesty, Prince *Maurice*, the Lord Generall, and the Lord *Digby*; theirs Colonel *Berkeley* (an insolent Scot) Colonel *Whichcott*, (a zealous City Colonel,) and Colonel *Butler*; after high demands the conclusion brought forth these Articles.

1. **I**t is agreed, That all the Officers and Souldiers, as well of Horse and Foot under the Command of the Earle of Essex, being at the time of the Conclusion of this Treaty on the West side of the River of Foy, shall to morrow, being the second of September by eleven of the Clocke in the morning, deliver up neare the old Castle in their owne quarters, All their Canon and Train of Artillery, with All Carriages, Necessaries, and Materials thereunto belonging; and likewise all the Armes, offensive and defensive both of Horse and Foot; and all Powder, Bullets, Match, and Ammunition whatsoever, unto such Officers as the Generall of His Majesties Artillery shall appoint to receive the same, except onely the Swords and Pistols of all Officers above the degree of Corporall, who are by this Agreement to weare and carry the same away.

2. Secondly, It is agreed, That immediately after the delivery up of the said Artillery, Armes, and Ammunition, &c. that all Officers and Souldiers both of Horse and Foot of the said Army, shall march out of their Quarters to Lellithiell, with their Colours both of Horse and Foot, Trumpets, and Drummes; And that all Officers of Foot above the degree of Serjeants shall take with them such Horses and Servants, as properly belong unto themselves, as also all reformed Officers, their Horses and Armes not exceeding the number of fifty; and likewise to take with them all their Bagge and Baggage, and Waggonz with their Trunkes of Horses properly belonging to the said Officers.

3. Thirdly, It is agreed, That they shall have a safe Conveyance of

of a hundred Horse from their Quarters to Lestithiell, and thence in their March, the nearest convenient way to Poole and Warham, provided that they secure the said Convoys returne to Bridgewater, or His Majesties Army, and that in their march they touch not at any Garrison.

4. Fourthly, It is agreed, That in case they shall march from Poole to any other place by land, that neither they nor any of them shall beare Armes, more then is allowed in this agreement, nor doe any hostile act untill they come to Southampton or Portsmouth.

5. Fifthly, It is agreed, That all the sicke and wounded Officers and Souldiers of that Army, who are not able to march shall be left at Foy, and there secured from any violence to their persons or goods, and care taken of them, untill such time as they can be transported to Plymouth.

6. Sixthly, It is agreed, That all Officers and Souldiers of that Army, for the better convenience of their march, shall be permitted to receive all such Moneys, Provisions of Victuals, and other Accommodations, as they shall be able to procure from Plymouth: To which end they shall have a Passe granted for any Persons, not exceeding the number of twelve, whom they shall send for the same.

7. Seventhly, It is agreed, That there be no inviting of Souldiers, but that such as will voluntarily come to His Majesties Service shall not be hindred.

MAURICE.
BRAINFORD.
Phil. Skippon.
Christ. Whitecotte.

According to these Articles His Majestic possessed Himselfe of all the Rebels Traine of Artillery, viz. 49 Peeeces of faire Brasse Ordnance (taken then and the day before) among which was the great *Basilisco* of Dover, 100 & odde Barrels of Gun-powder, Match, Ball, &c. proportionable; above 700 Carriages, and betwixt 8 & 9 thousand Arms, Horse and Foot; Amongst the Baggage were found a world of empty Bottles, be-

ppp 3

longing

longing to His Excellencies owne Quarter. As for the Rebels persons, His Majestie out of His wonted Clementy was unwilling to shed bloud, (they were His owne Subjects) which caused so many thousands of them instantly to desire employment in His Majesties righteous Cause, to fight especially against them who had led them into all this, and at last runne away from them. To speake truth, this is the most high inexpressible peece of cowardice that ever was committed by one who tooke on him the name of a *Generall*, to lead an Army of above Ten Thousand men into such miserable Necessity (all which they endured through his Lordships conduct) and then to steale away in a poore little boat by night, leaving all his flocke to starve or submit to the mercy of another Army. But the Earle (to excuse himselfe) accuseth the Lord Roberts for betraying him into this County of Cornwall, where he promised the people would rise upon his comming (which they did to some purpose.) The Lord Roberts sayes, 'twas the Earles owne beheading to advance Westward expressly contrary to the Ordinance of both Houses; adding, that the Earle might have preserved all, if he would have but entertained a Treaty with His Majesty, by which pretence he might have gained time till reliefe had come; The inferiour Officers accuse them both, and both Officers and Souldiers say, 'twas long of Sir William Waller for not advancing, who twenty to one will fault them at Westminster for not recruiting him; and the Members must needs lay it upon the Citizens, who would not by any means come forth with the Conquerour. And yet Sir William would never have runne away by Sea, nor his Excellencie at Roundway downe; (you see now what hath beene the old difference betwixt the Earle and the Conquerour, the one for a Race-Horse, the other for a Cock-Boat.) Though truly 'tis a wonder, that the Earle would take water when he should take possession of Ten Thousand pounds per annum, which the Members voted him out of the Lord Capell's lands; And therefore you may observe, that though the Councell of Warre judged Nathaniel Pines to be hanged for a Coward, yet his Excellencie thought fitting to stay Execution, till his owne Skellers Boat came safe to land.

FINIS.



Numb. 51.

Mercurius Britannicus

K. P. London

Communicating the affaires of great BRITAIN:

For the better Information of the People.

From Monday the 23. of September, to Monday the 30. of Sept. 1644.

THere is such enquiring why I writ not, that weeke, nor that weeke: Gentlemen what do ye thinke? do ye thinke that I will drive on a pecuniary trade with the Presse? that I write like an *Oxford Aulicus*, only to the purse, and the pocket? no, that *Providence* which put the quill into my hands for this Cause and the Publike, I have served thus far, to the uncheating, yea from Court to Country, from the Bishop to the Curate, from the very *Cathedrall* to the *Chappell of Ease*.

Hath it not been my weekly designe to speak truth to ye, through scandalls abroad? and at home too? have I not unmasked the *forgeries* of the other side, and put a candle into the hands of the *Common people* to see the *Court-tricks*, and *Oxford-tricks*, and *Bishop-tricks*, and *Jesuit-tricks*? have I not uncovered the *Aulicus*, the Pamphlet of Iniquity, and laid it open to the Kingdom, and all Posterity that read me? and what would ye have more? Have I not shewed ye the vanity, and *Lanskipt* of their *delusions*? their *lyings*? their *dawblings*, and *Paintings*? And this is done, so as there is not now so much as a young *Apprentice* that keepes shop, or a *Labourer* that holds the Plough, not one from the City to the Country, but he can tell ye, that *Aulicus* is a juggling, lying piece of Paper, a sheet of *scandalls*, and *reproaches* against the State, and now, how can I write beyond this?

I have got the successe I aimed at, the uncheating, the undeluding, the undeceiving, the unmasking, the uncovering, the un-Oxfording, the un-Bishoping, and I hope the un-Common-Prayering of the Kingdom too: and now if any other (whose leasure serves them to write beyond all these) take up the notion of *Britannicus*, I must give him this advice, that he dip

The enquirer
after *Britannicus*
on silence.

What was
Britannicus
weekly de-
signe, notwith-
standing the
affronts he
hath suffered
as well at
home as a-
broad.

Britannicus
hath obtained
the successe
he aimed at.

in the same Inke that I have done, that he spare neither *friend*, nor *foe*, that his *quill* be a pen for the Publike onely, that he venture through the provocations both of friends and enemies, that he speake truth to the *King*, as well as to Common people, to *Queenes*, as well as to Gentle women of a lower Rancke, and now I must speake to all I writ to, in their severall *Classis*, before I fold up my Paper.

To his Majestie,

Britannicus
his *Queres* to
his *Majestie*.

Bristoll, Cot-
tington,
Digby,

How long will your *Majestie* triumph in the spoile of your Subjects? shall your Robe be only of that purple which is coloured in the blood of your people? How long will your *Majestie* believe three *Councellers*, before three *Kingdoms*? How long will your *Majestie* believe the *Bishops*, whose Divinity is corrupted with honours, and Donatives, before those plaine Ministers of the Gospell, who know not how to serve God in so much Lawrie and Sattin, nor how to preach on the same Lords day to a Diocesse of Congregations? how long will your *Majestie* believe the *Papists* to be your good subjects? and your *Parliament*, and zealous *Protestants* to be your onely enemies? how long will your *Majestie* suffer the Idols of *Rome* to neere your own *Chappell*? in your own Kingdom, in so many places of your Army? is this to be a *Defender of the Faith*? should you aske at the grave of King *Edward*, and Queen *Elizabeth*, would not those glorious Ghosts of your *Predecessors* answer no? How long will your Majesty hearken to those (whose interests is to keep you as many miles from *Parliament*, as from *Oxford* to *London*) who tell you our *Pulpits* pray against you, who ring only with Petitions to heaven for your right returne, who tell ye our Armies fight against ye, who onely fight to rescue you from a Prodigious captivity? who tell ye the State loves ye not, when their love and loyalty sparkles to the least Jewell in your Crown, your *Royall Children*, your *Royall Nephew*, all of your selfe they could come at? who tell ye of our *scandalls*, and *reproaches* against your Court, who are guilty to themselves only of speaking truth to *Princes*, and speaking plainly, which the Court Chaplains, and Pamphlets were too soft and Slen in their language to do.

Britannicus
his acknow-
ledgment of
the great
good the
Kingdom
hath re-
ceived by this
present Par-
liament.

To the high Court of Parliament.

I must now acknowledge your zeal to God, and your Country, your constant darings all plots and conspiracies, all violence from home and abroad, the many thousand machinations against you, the continuall rug-
gings

gings, through so many counter-plots and designs.

Have ye not kept that act of continuation, sealed to yee by the Royall hand, unbroken up? Who could have said that a Parliament should have sate at Westminster till now? They that have seen so many armed Cavaliers at your doores! And yet a Parliament! And an Army, whom ye paid for plotting against yee! And even rewarded them for intending your destruction (a bounty scarce heard of in other ages) and yet a Parliament! They that saw whole Committees of Nobility and Gentry posting to York, and doing what they could to carry the very Parliament house (had it been possible) along with them; and yet a Parliament at *Westminster*! They that know the temptings, the sidings, the partyings made within your own walls, and yet a Parliament at *Westminster*! A Parliament summoned from heaven, and continued in spite of hell.

The Army that was first raised against the Scots.

What shall I say of yee excellent Worthies? Ye have taken down our grievances, and set up our liberties, which the people will the best see, when the glittering of the Sword is over (popular judgements being even dazzled with war awhile) and every grievance seeming to be in that: Yee have taken down most of the Idolatry amongst us, by Ordinances against Idols and Pictures, not suffering Rome to have her name so much as in a piece of glasse, nor the shadow of a strange god in the walls of our buildings.

Yee have Ordained against those Popish Innovations, Altars, Ceremonies, and Prelacy, &c. The dark Lanthornes of the Bishops, in which they thought to have brought in the Triple Crown, and none should have seen it, till it had been amongst us.

Yee have Ordained a standing remedy for our standing troubles, even a monethly Fast, and are we not a hard hearted people, that cannot repent till we be compelled by a Law?

Yee have Ordained a Covenant to tie three Kingdomes together, a most heavenly engine! When there are so many pulling them asunder, Papists, Prelates, and Malignants.

Yee have Ordained an Assembly of Divines for Reformation, a divine auxiliary.

These are your advancements in the work of God, these are the degrees you are come to, at this point of the Dyall is your Sun arrived at.

Has it pleased God to send you *To the Reverend Assembly of Divines*.

I must congratulate your unwearied paines, your unceasing disquisitions, your learned toylings, your godly contentings, your holy reminders the

Congratulations to the Reverend Assembly.

Parliament to keep time with God in victories and losses, in praises, and humiliations: And if any ask me what ye are doing, I answer, Ye are doing; Ye are sending the Word abroad by your divine agents and factors for Reformation, Ye are praying and disputing us out of our distractions, and shall we not be patient till ye have argued out the truth from error, the light from darkness?

To the City of London.

The deserts
and lusture of
the City.

Yee deserve not the least gratulation in this papour, have ye not been a garrison to the Cause of God? Have ye not been the glorious reserve to the publike? doth not *Glocester*, and *Northbury*, and *Arundell* look red yet with your Conquests? Have ye not exchanged your Shops for Tents, your soft advantages for dangers abroad? Have ye not been an Armory to this Cause, is it not your Artillery and Ammunition that gives such Alarmes to the enemies of God? Have ye not been the Exchequer to this Cause? Have not your Cupboards and Chests disbursed their Plate and money to enrich the Gospell, and hath not heaven sent down thanks and recompence into your streets? Have ye not abounded in peace, and Gospell, and plenty, and health, no shreeking, no slaughters, no mortality in your houses?

The Parliaments Worthies in this warre, who deserve perpetuall memory.

To the famous Kingdome of *Scotland*, To his Excellency the Lord Generall *Essex*, His Excellency the Earl of *Leven*, The Earl of *Manchester*, The Lord *Fairfax*, Sir *William Waller*, Sir *Thomas Fairfax*, Sir *William Fairfax*, that Worthy, who lately nobly spent his best blood for the best Cause. Colonell *Cromwell*, Colonell *Massey*, the famous Corporations of *Hull*, *Glocester*, *Manchester*, *Lime*, the worthy Countiees of *Lancashire*, and *Kent*, and all other Parliamentary Worthies, Cities, and Countiees in this Cause.

I am bound to print ye to the world, the gallantry of your spirits, your undaunted resolutions, your memorable adventures, your engagements to blood, to life, to all that is dear to yee, calls for a resounding acknowledgement, for an Echo of applause to all Generations; ye have not made us only your debtors, but the Gospell too, all the Protestant Churches of the world, and the generations that follow us shall pay tributary honours to your ashes; oh that this generation would plant a field of *Lawrell*, and *Bayes*, and tell their children, these are for garlands for you all, and all such who have looked death in the face to preserve their gospell and Liberties.

The observation.

But now I must be plain still in my observations, Do ye wonder at the our losse in the West? I wonder it was no more, so much *Babylonish* stuffe hid yet in our Tents and Temples, our old *Romish* trash yet amongst us? why should we looke God should do more for us, when we do so little for him? What monument have we set up? What sacrifice have we given? What, is it only the musick of a solemne day? are words a commensurate recompence for our victories? Consider sadly, is not our success just like the keeping of our Covenant? just like our present Reformation, to halfe part.

What? do yee wonder we succeed no better against the Prelates? I tell ye, so long as they and we have one service, as yet we have, I looke for no better, must the people needs have a golden Calfe allowed them till the Law come down from the mountaine? many of our Divines have told the Parliament their sins of late, but oh looke back a little into your own, why let ye the provocations of the worship of God passe unpetitioned against? one sin of *Aarons*, is worse then one from *Moses*.

Why is the solemne Covenant, which was so seriously sealed by yee, but halfe taken? why come we not either closer to God in such a vow, or why come we not off fairly from it? and humbled for what is past? why do we hover, and dare, and dally, and complement with heaven, and make overtures of doing, and do so little? why are these mixtures, and haltings yet suffered? know we not that God is most provoked by the rubbish in his own house, by the staines in the linnen Ephod, by one counterfeite Jewell in the brest-Plate of *Aaron*? what though our discipline be not ready yet for the people? must the old Pillars stand till the new be set up? why then stood not Episcopacy still? and Prelacy still? and is the Liturgy more *jure divino* then both they? nay, is it not the Prelates directory, and do they not mutually support each other? because we have not so much Manna as we would, must we needs make up the meale of Garlick, and Onions?

What? must we needs make use of Utensils from *Rome*? must we needs borrow from the *Breviary*? must we needs go on the score with *Babylon* till we get our own compleated? must we needs keepe up a standing provocation? let it never be said or published, that we who fight against *Papery*, and *Prelacy* in the field, should keep it up at home, and in our congregations, do we not Christen, Marry, Bury, Pray, give Sacrament just as the Prelates do?

Britannicus
his observations
upon the
present times.

Observation
upon the losse
in the West.

While the stones for the new Temple is in preparing, why is not the place made cleane where we must set it up? I speak not of the new building all this while, I have learned to waite and pray, but I speak of the old stone and timber still amongst us that is not taken down.

Self-Seekers. I Observe further, some that should drive on the publike are driving on their own advantages.

Emulations. I observe heart-burnings in private, to the scorching of the publike, I observe envyings, emulations in the Field, to the undoing us in the House.

Orders and Ordinances not well executed. I observe excellent Orders and Ordinances made for Reformation, but there is little dispatch of these, further then the walls of *London*, and the Suburbs.

Ordinances for profit, better executed then those that concerne Gods worship. I observe that an Ordinance for money, and Excise is executed to every village, to an hundred miles off, but the Orders for the worship of God can scarce go on further then ten miles, or twenty into the Country.

Dangerous mixtures. I observe that Committees in Counties have so many malignants interlined amongst them, that the publike cannot get on for their standing in the way.

Too much heate. I observe so much heat amongst our selves, for opinion in some circumstances and formes, that we that are persecuted by the publike enemy, dare almost persecute one another.

Preferments more looked after then the publike. I observe in some of our succeeding Ministry, such trading after great preferments, as if the publike Cause consisted only in three or four hundred pounds a yeere.

Offenders against the State sooner punished then those against the Church. I observe divers have suffered for sinning against the State, but who have suffered for sinning against the Church by their Idolatry and Superstition; sure God should not have fewer Sacrifices then Man, nor the Church then the State.

A Conjecture on the successe of this Cause.

The publike Cause hath this strength at this time, A Parliament, and an Assembly mutually supporting each other, the Protestant party more increased then before, *Scotland* engaging all with us, *Ireland* returning to us, *France* and *Spain* and *Denmark* too busie to hurt us, the States of *Holland* come nearer us in application then before, all the three Coasts of the Kingdome, the South, the North, the East, in a faile posture to the Parliament, except some parts of the West; the most eminent Cities now the Parliaments, *London*, *Lincolne*, *Torke*, &c. the only Metropolitan interests of *England*, not to name the Maritime garrisons.

A probable conjecture of the successe of the Cause gathered out of the circumstances that now therein appeare.

The Navy, or Sea-Army, the command of Merchandize and Traffique all the Parliaments too.

And the grand Popish Interest dissolved by that great Victory in the North.

And to all these, adde the Prayers of all the pure Protestant Churches in the world, and at home.

And on the contrary, an enemy full of Popery, and all other kinde of sins, to hasten their ruine.

And now Malignants and Apostates, turne, or returne, which yee will.

Aulicus.

Aulicus begins thus, we must recall one passage in the last weeke save one, which was said somewhat too early: nay then I prethee if thou be upon the recall, recall from thy first Pam-

Pamphlet to the last, recall all thy lies, and false Relations, from the year, 1643. to this very day of the month, and for that which was said somewhat too early, hast thou not been alwayes before hand yet, hast thou not Antidated victories?

He tels us now of the *Loyall Welchmen of Monmouthshire, Glamorganshire, Carmarthenshire, and Cardiganshire, &c.* that are up: Alas, poore Cousin Welchmen, are they up, is the blood risen already, it is their ignorance onely, poor soules, these Shires he names, are as darke as the Countiees of Egypt.

He tels us now of *Sir Francis Wyat stirring up the Pagans against the Christians*: Sirrah, how have you this Intelligence? sure you at Oxford keepe correspondence with the Pagans, this is not the first time, that Infidels have intercourse one with another.

So much for this former Pamphlet.

Now *Aulicus* is abroad againe in a sheet and an halfe, and it is most of the particulars in the West, he hath so loaded his Pamphlet with bag, and baggage, and Artillery.

First he sayes, *some of our forces came from Banbury to Wolvercoate, and rushed into the Church*: believe it, it was a piece of very good service, for else the Malignant Priest might have seduced many a poore soule in an houres time.

But now *Aulicus*, what wouldst thou tell us, of some losse in the West: tis true ye had some Artillerie, some Powder, some Match, some faithlesse Commanders, and Common Souldiers: But cast up your losse at *Montgomery*, and tell me then.

And now having undone thee, I have done with thee.

London Printed for R. W. Septemb. 30. 1644.

North Tr. 7

Numb. 74.

Monmouth Town and Castle surprized by Colonel Maffie. The taking the great Sconce over Wye, and Severn by him, and one hundred and twelve prisoners: Related fully. The Commissioners of Array, and Commanders in Cumberland, apprehended at a public meeting by the Country people, and brought prisoners to the Leaguer at Newcastle. The Earl of Monmouth, and the Lord Ogleby's brothers being two that were taken. Greenville hanged at Plimouth for his Treachery.

THE KINGDOMES Weekly Intelligencer:

SENT ABROAD

To prevent mis-information.

From Tuesday the 24. of September. to Tuesday the 1. of October, 1644.

I Should have in the first place begun with Colonel Maffie his taking of Monmouth Town, and Monmouth Castle by a stratagem, but I will not drown his late and valiant exploit, in taking by assault the great Sconce the enemy had built at the passage over the River Wye, and Severn, towards Bristol, which was thus, as it is certified in a Letter by one present there.

Colonell Maffie, after he had marched after Prince Ruperts horse that went to relieve Banbury Castle, and enforced their retreat without effecting their ends, he delighted not to be out of action, but marched to Becheley passage, near Chipstow,

Fff-f

where

where a strong fortification was built, defended on two sides by the Ships that rid before it, on the other side by the Rivers Wye and Sewerne, and no access to it but one way by Land, where they had three piece of Ordnance mounted on the Welch shore, over the River of Wye, commanding the face of the fortification, and our approach unto them; yet notwithstanding Colonell Maffie, with seven hundred horse and foote, whereof Colonell Devereux sent him two hundred foote from Malmesbury: Major Frezer assisted him with some of my Lord Denbighs horse, and the rest were out of his other garrisons, and taking the opportunity, when it was low water, and ebbe, that the Ships, with their Ordnance lay on both sides under marke, and could not annoy us, though they made many great shot of all sorts at us, we fell upon them, and made so sudden and resolute a storme both of horse and foote, that without any more losse then two of our side slaine, and a few wounded, wee forced the enemies workes, and beat them off, forced them to flight, some to hiding places, others to the River, and to swimming, securing themselves under the shelter of their men of War, riding close by the shore: One of the Kings Whelps, with sixteen piece of Ordnance, and another Pinnace with six or eight Guns, besides their small shot aboard: Yet God delivered into our hands one hundred and eleven prisoners, amongst whom was Lieutenant Colonell Oxenden, two Captaines, and three or foure other Officers, the Colonell saving himselfe by boate, with some others.

Those that know this passage, are of opinion, it is of greater consequence to the redeeming of South Wales, then Montgomery Castle is (where that valiant Fairfax was slain) to the reducing of North-Wales, and all provisions and supply of Ammunition from Bristol, into South Wales, or of men from thence to Bristol is hereby much hindered, if not (by the raking of *Almahath*) altogether obstructed.

Since I have made mention of Montgomery, I cannot omit to take notice of an action of much honour in that valiant Commander

Commander Sir *John Meldrum*, who was so sensible of the losse of that brave Commander Sir *William Fairfax*, and that the affliction would be great to his wife (as indeed it was sad to the Kingdome) that he procured from among the soldiers, or Chirurgicals (not without some difficulty) the Diamond Ring that was on his finger, and the bracelet of Gold that was about his arme, and sent it up to his Lady, with a Letter so full of noble expressions, as it hath added to his other actions of honour: And when these things were denyed him by some Chirurgicals, and also by others (unexpected) claiming them to be their due, he drew up some of his horse, and said, He would deale with them as with enemies, if they did not deliver the same to be sent to his Lady: Sir *Thomas Middleton* likewise writ a Letter of much respect unto the Lady *Fairfax*, who grieves not he dyed in this Cause, but that he dyed so soon.

I come in the next place from North Wales, to the North of England, from whence (I mean from the Leaguer before *Newcastle*) we have this news, that the inhabitants of the County of *Cumberland*, and *Westmerland*, to testifie their reall and hearty affection to the Parliament, rise as one man, and seized upon most of the Malignant Gentry, Commissioners of Aray, and Commanders left there, and brought them prisoners to General *Lesley*, being about 60 in number, amongst whom were 13. Scottish Commanders of noar, one of them was the Earle of *Montrosses* brother, and another was the Lord *Oglebies* brother: of the English, Colonell *Francis Carnaby* brother to Sir *William Carnaby*, and Colonell *Swinhoe*, were likewise then apprehended, Sir *Philip Musgrave* and Baronet *Fletcher*, they escaped and got to *Carlisle*, where they stand as yet upon their guard, that Town, and *Milliam Castle*, being the two onely places in all *Cumberland*, and *Westmerland*, that stand out besides these, that are thus taken, there are divers Gentlemen, that have submitted themselves and come in.

Though the disaster in the West (by treachery without question) had operation on perfidious, and back-sliding *Cholmley*, to repent him of his intentions, to make his peace by the surrender of *Scarborough*, yet on diverse Gentlemen in *Westmerland* and *Cumberland*, had not that effect; second relapses often prove mortall, let *Cholmley* take heed now, he do not loose both necke and land too, and so of that fickle-headed Knight young *Sir Thomas Gower*, *Dunbarre*, and others that came in, and submitted under pretence of serving the Parliament, but are returned to *Scarborough* againe, and so have abused that noble Lord *Fairfax*, who desired to win men by love, as well as by force; but since they prove such slippery youths, hereafter they must expect a searching Oath and Covenant (if the Parl. would once finish it) which will touch them to the quick, if their so long perseverance against Religion, have not hardened their consciences.

For the businesse in the West no more but this: that Colonell *Ware* quitted his Posts, and lost his Ordnance, and runne away to the Enemy is without question: That Colonell *Butler* quitted his Posts, and lost his Ordnance, and dispersed the Kings private Instructions (as desperate things as ever pen did write on Paper) is likewise without question, but the Gentleman (being a man of as great valour as any (without exception) not flying, and being to be tried by a Councell of War till he be condemned, or quitted, suspend a censure, how ugly soever it may looke: God will discover workes of darknesse; I thinke there are hundreds that did say, many weekes before that Army miscarried, that they feared all was not right, and I may the more freely deliver it; when a great Commander then on the place, before the disaster fell out; said openly we are betrayed, we are betrayed.

I wish this use were made of it, that the Parliament would in plaine English, in private, intimate their desires of the removall of some persons without ever bringing men to the Stage: I dare say, his Excellency will as heartily yeild to it, as they desire it, it being his griefe to have any in his Army, that prove otherwise to the Common-wealth, then his heart did thinke on them.

My Lord of *Manchester* is at this time between *Andover*, and *Salisbury*, and Sir *William Waller* between *Salisbury*, and *Shaftsbury*, if the King advance towards *Oxford*, then they may suddenly joyne, and so may his Excellencies foot; they being by this time, clothed and Armed, and the Cities five Regiments may come on as a brave reserve, if not time enough to joyne in the great encounter, if any be.

I was in hope to have given you the particulars of the taking of *Monmouth*, and what prisoners of note were there taken, but the Relation at large is not yet come, only in brieffe, Colonel *Massie* hath certified, that
on

on the 24. of *September*, two hours before day, he became possessed of that *Garrison*, most of the *Souldiers* escaping, but divers *Officers*, and persons of noat were taken prisoners: The greatest instrument in the gaining of this *Town*, was *Colonell Kerle*, the present *Governour* thereof, though *Duke Holtsby*, a *Papist* was designed *Governour* thereof, which he did (being taken abroad *Scouting* with a party) and by compulsion pf *Colonell M sie*, led our forces into the *Town*, over the draw bridge, and so surpris'd them, not six men in the *Town* being slaine) or else he did it voluntarily because his *Majestic* had made a *Papist* *Governour* thereof, and also to make satisfaction to the *Parliament*, whom formerly he had served as a *Captain* of horse, and had deserted them, and gone away with his *Troope* to the *King*: but the thing is done, let the ground of it be what it will.

From the *West* we heare *Plimouth* should have been betrayed, by one *Greenvile* (a whelp of *Skellum Greenviles*) which being fully discovered, he was questioned by a *Counsell* of *War*, and unanimously condemned, and afterwards hanged in the face of the enemy, the particulars of this hereafter.

His *Majesty* is advanced as far as *Sherborne*, and pretends for *Oxford* (where the *Dammees* in *London*, and in the prisons, swear he is come already) and that he hath utterly routed *Sir William Waller*, who escaped but with six horses besides his own, hundreds besides my self have heard them avow it. I have often told *Parliament* men of this, and they will not suffer a *Law* to be made, to prohibite speech and false rumours against themselves, and if a man complain, the party shall be committed for a day or two, and then released, and affront us ten times more. I think *Colonel Aston* the *Papist* hangs a man at *Oxford*, if he speak any truth concerning the *Parliament*, but we shall preferre them here for broaching of lies, or at least, not punish them: Once punish your Talkers, and malignant Walkers in *Westminster Hall*, and

the painted Chamber, and you will much advantage the Cause.

There was found in Duke *Holtbries* lodging in *Monmouth*, some Letters, which do informe of the weak condition of *Ruperts* horse, that once intended to relieve *Banbury* Castle, advising them to force their passage to the Prince at *Bristol*, if possibly they can, if not, then to go to *Wales* to *Colonell Gerard*: But *Colonell Masie* writes, he will attend their motion, and send him but mony to keep his men together, and he will (he hopes) reduce all those parts unto the Parliament, its pitty he should want either men, or mony, and a course is taken to supply him.

Sir John Strangways, *Digbys* favourite faced *Lime*, and displayed his Colours, but went fairly off, without making one shot, and his son *Giles* looked eagerly upon it, but remembered how *Maurice*, *Pawley*, and himself were well cudgeld there, and shamefully run away.

Colonel Butler, who is formerly mentioned, is come to Town upon his Parol, His Excellency declaring, he will not protect any man from justice, how well-so ever he thought of him formerly, and leaves him to his Triall: He is committed close prisoner to the Tower, and none is to speake with him.

From the North we have this Intelligence, that in Scotland, the enemy I mean, the bloody Irish (*Oxford* Subjects) is driven to great straits, their Ships at Sea are taken that should have secured their retreat, all passages at Land out of the high-lands where they are, are likewise made good, many of them cut off, and the rest in a few dayes may despaire of all hopes of further refuge, but that they must either submit to the mercy of the Sword, or the waves at Sea: The assurance of this their condition is the rather confirmed, by the Earl of *Calendars* retreat back to Newcastle, who a day before this weeks Post came away, was come to his old quarters at Gateshead.

The

The coming of the Irish Rebels into Scotland, is a thing so odious, to the very malignants that were there, that they are the most forward men to encompasse their destruction; and it hath that operation abroad, that Generall *King*, who formerly served his Majesty, on the head of a popish Army, hath sent over to Generall *Lesley*, his Lieutenant Colonel, to signifie unto him, that seeing the King hath caused the infamous Irish Rebels to invade the Kingdome of Scotland, where Generall *King* was born, he would willingly (if his service may be accepted) come over and adventure his life against those bloody villaines, and conceives it no disloyalty in him to assist against them, that have committed the most horrible massacres and murders of the Protestants that ever was heard of in these parts of the world.

The Castle at *Banbury* still holds out, though a breach was made and entered, as some say, by Colonel *Lilborne*, but for want of a reserve at the instant, was inforced to retreat, and lost eight men, but in few dayes it is hoped it will be taken.

Basing house likewise hath the breach enlarged, and though they got Ammunition into the Castle, yet their provision is scarce: That and *Dunnington* Castle its hoped will be got together: On Friday last the great Guns plaid hard against *Dunnington* Castle.

It is every day expected to hear of the surrender of *Liverpoole*, for that their necessities are great in the Town, as those that do come out of it do confesse, and that it is the violent carriage of the Irish there, that compell the inhabitants to endure the Siege.

For the forces that are come to *Newarke*, they have got some Lead at *Bantry*, but cannot convey it away from *Newarke*, beyond Sea, nor to any place else in the Countrey, to make gain thereof. The millstones there they left behinde, they were not swift enough for their march.

The

The Lord *Fairfax* hath called back his horse from *Westmerland* and *Durham*, and Generall *Lesley* hath sent a Regiment of horse, and another of foote to assist in the securing of that Country, and to take in the Garrisons there.

The forces at *Newmarke* have made some spoile in *Lincolnsbire*, but are intreated by Colonell *Rossiter* to returne backe againe with losse, there are eight hundred horse of my Lord of *Manchesters* going to assist those already with Colonell *Rossiter*.

Here follows the Oath of Association, taken by the bloody *Irish* Rebels, (commonly called by those that adhere to the King. His Majesties Loyall and loving Subjects) which is worth your notice, that you may see whether you may relie on them to be fit instruments to settle the Protestant Religion.

The Oath of Association.

I A. B. Do professe, sweare, and protest before God, and his Saints, and his Angels, that I will during my life, bear true faith, and Allegiance to my Sovereigne Lord Charles by the grace of God, King of Great Britaine, France, and Ireland, and to his heires, and Lawfull Successors, and that I will to my power, during his life, defend, uphold and maintaine, all his and their just Prerogatives, Estates, Rights, the Power and Priviledges of the Parliament of this Realme, the fundamentall Lawes of Ireland, the free exercise of the Romane Catholike Faith, and Religion throughout this Land, and the lives, just Liberties, Possessions, Estates, Rights of all those that have taken, or shall take this Oath, and performe the Contents thereof, and that I will obey, and ratifie all the Orders, and Decrees made, and to be made by the supreme Councell of the confederate Catholicks of the Kingdom, concerning the said Publique Cause, and that I will not seek directly or indirectly, any Pardon, or Protection for any Act done or to be done, touching this generall Cause, without the consent of the Major part of the said Councell: And that I will not directly, or indirectly do any Act or Acts that shall prejudice the said Cause, but will to the hazard of my life, and estate, assist, prosecute, and maintaine the same. So help me God, and his holy Gospell.

K. 1644 To 5 THE *23* Numb. 7.
LONDON POST:

Faithfully Communicating His
Intelligence of the Proceedings of Parliament, and
many other Memorable Passages certified by Letters
and Advertisements,

From { Lime. } Monmouth. } Bristol. } Liverpool. }
{ Barnstable. } Beachley. } Oxford. } Pomfret. }
{ Coome. } VVye. } Bazing. } Carlile. }
{ Bathe. } Nantwich. } Banbury. } New. st'e. }

The taking of Monmouth Castle, by the Victorious and Vigilant Colonell Masley, with all their Armes, Ordnance and Ammunition. His fine Exploit and Stratagem of War, in surprising and defeating Captain Kirle, with all his Troop. Colonell Chisnall, the Governour of Lathem-house, submitting to the Parliament. The Earl of Kalandar returned from Scotland unto the siege of Newcastle; And the great hope of the speedy Reducing of that place. Colonell Butler committed to the Tower. His Majesties Advance; and the present Affaires of the West certified in Letters from his Excellence, and from Sir William VValler. Sir VVilliam VValler, his Noble resolution: Cumberland and VVestmerland quit of the Enemy, the Garrison only of Carlile excepted.

Publiſh'd by Authority: And Printed for G.B. October, 1. 1644.



I hath alwayes been the Care and Buſi-
neſſe of this Pen to poſſeſſe the
Readers with Truth, and to deliver
no Intelligence unto them, but what
hath been confirmed by great and
grave Authority. And I doe here reli-
giously proteſt, that it hath been a
greater taſke unto me, to pick out
Newes to pleaſe the people, and to de-
ſcend to their capacity, then to com-
pile a Story to be preferred to the
judgement, and Protection of the
greateſt States-men in the World.

The Curtaine being drawn, and the
moſt labour'd Scene of the War (if you regard either the Acts or Actors)
being diſcovered to be in the Weſt. Wee will begin our Intelligence this
week with the Narration of the ſad Occurrences in that place. You need

G

not

not be invited to the Tragedy, by a Prologue, since it hath been already spoken by so many Swords. There was a Designe in Agitation, to block up the Passage of the Malignant Army, where (by the advantage of the situation) the Narrowness of the County would not permit them to easie a March in their haste to *Oxford*, but *Com's* - *Cattle* coming in unto the King of it self, and *Barnestable* being summoned and surrendered, they have yet found no great difficulties to retard them: It is conceived, that *Sir William Waller* will suddenly unite his Forces with the Earle of *Manchesters*, whose Foot are now advanced after the Horse, which are making all the speed they can to hinder the Progresse of the Cavaliers this way. It is reported, That his Majesties Army is divided into three Bodies, and that in that Posture they doe march, the two latter (if any occasion should be) serving as Reserves for the former.

I remember a Passage in the English *Merlin*, which in this *Post's* first weekstravaile, I observed, that on the latter end of this Summer, there should be a great battell about *Batbe*. If there be any credit to be given to Prophecies, it is now probable, that the South-slayer, though he layed in the *North*, may give a true presage in the *West*, for it is very likely indeed, that (the Kings Army comming on) a great Battell will suddenly be fought, and indeed (I am afraid) one of the greatest Battells that have been fought since the Warres began, in which, what cannot be concluded by Counsell, nor by the Mediation of Forreign States, will be decided by the Sword. And GOD, who is the GOD of Peace, will have this Cause to be decided by him, as he is the GOD of Hosts. In the meane time (whiles with a serious eye, we doe look upon them) we cannot but with much hope and joy, promise our selves some good successe from the brave resolution of the Earle of *Manchesters* Army. I have often been informed, that his owne Souldiers are many of them so grounded in the Cause, for which they fight, that they preferre their Consciences above their lives, and that when they have been disadvantaged by the Numbers and fury of their Enemies in skirmish, they have assumed new courage from the disadvantage, and remembering the justice of their Cause, they have, like *Lyont*, plucked downe their Foes about them, and with inexorable swords, have cut an uncontrouled way to Victory. Surely it is an unconceived encouragement and Armour of Proof, to consider, that when we fight, it is for Religion, for the peace of Conscience, and for the maintenance of the Gospel of Truth: This apprehension did make so many of our Men so willingly to sacrifice their lives at the battell at *Edge-hill*, and not long after, so resolutely to fight it out at *Braynesford*. This did warme their hearts, and arm their

their hands at the battell of *Newbery*. This did bring them on with so much Resolution at *Nantwich*, when they were assured, that they should all be happy Conquerers, or dying Martyrs, This so inflam'd their hearts with Courage, at the great battell at *Yorke*: This brought them on, and their Commanders at *Cherrington Downe*. This made them lately invincible at *Mountgomery Castle*, and this doth now advance them into the West, to encounter all Dangers and Difficulties wharsoever to beate *Rome* out of *England*, and to root out superstition: It is reported that those souldiers of the Earle of *Manchester*, are as well disciplind in Religion as in Armes, The Ayre of Oathes, and of verities, is there unknowne, and they move in their Marches, with so much innocense, and Temper, as the Church militant moved with them: They may not doubt of Successe, who have God, before them in all their wayes. If God be with them, who can be against them. In the meane while, wee ought not to mistake our selves, but to remember that there is not a greater Malignant unto heaven, then the Hypocrisie, or the ignorant.

The late great overthrow given to the Cavaliers, or rather the Infantry of the adverse Army at *Mountgomery Castle*, is already sufficiently expressed, and on tomorrow, being *Wednesday*, there is in many Churches publick thanks to be solemnly returned for it. We hope we shall be shortly able to give you as good an account of *South Wales*, as of *North-wales*, for we are by good Letters certainly advertised, that Colonell *Massey* having understood, where the Enemy was very busie in building a sconce, to secure a passage for the *Welch* from *South wales* into *Glocester-shire*, which was not farre from the River of *Wye*, he drew out a considerable party of his owne, strengthened with somy Cornets of Horse, which belong'd to the Earle of *Denbigh*, and with those he fell upon the enemy; The *Welch* being five hundred in number, at the first approach began to retire, and to returne to their native places. The noble Colonell became soone Master of the place, and in it of some hundred and eleven Prisoners, two pieces of Artillery, and some store of Armes and Ammunition. So happily was this dangerous designe of the Enemy by this vigilant Colonell defeated.

The Malignants (but beleeeve them not) would perswade you to receive wonders concerning Sir *Thomas Glenham*s late successe in *Lincolnshire*. It is altogether incredible that his Army should master the strong Garrisons of *Gainsborough* or *Boston* as they affirme. The last Newes which wee received from him is, that Collonell *Rochester* had given him such a welcome, that he made him weary of his entertainment, and that thereupon he was departing thence the same way he came. Wee every houre expect

past to receive more perfect Intelligence from those parts: but wee are advertised that Sir *Hugh Cholmely* the Governour of *Scarborough* Castle, Mr. *Bellasis*, and many other being encouraged with the Kings good successe in the West, are resolved to joyne (as they thinke) with the stronger side: To this purpose Sir *Hugh Chomley*, who did begin to give many testimonies of his affection to the Parliament, is perfidiously fallen off, and Mr. *Bellasis*, who immediately after the great battell and Victory at *Yorke*, did submit himselfe to the Earle of *Manchester* in obedience to the Parliament is joynd with him; and the Castle of *Scarborough* which was in good possibilitie to acknowledge the Order and Government of the Parliament, is now revictualled, and againe new fortified for his Majesties Service. It is against experience, and the principles of Phylosophy to compell or change the Will of man. He that is a Malignant once, will ten to one be a Malignant alwayes; unlesse a new minde and a new affection by an extraordinary and supernaturall power be infused.

VVee received Intelligence, that the Valiant Sir *William Constable* is now on his advance with a strong party of Horse and Foot, for the besieging of *Scarborough* Castle. In the mean while, the Valiant Colonell *Sandys* hath beaten the enemy from *Pomfret* Towne, into the Castle.

I have seen also a Letter from a very good hand, that with some confidence delivers, that there is a great expectation, that the Towne of *Newcastle*, and the Castle of *Banbury* will be surrendred unto the Parliament within fifteen Dayes. It was written, and dated as on *Wednesday* last, so that by that reckoning, we shall be able, within a few dayes, to give you a good account of that place. Howsoever, to make it appeare with the greater probability. VVee are assured that the siege (whatsoever the Malignants are pleased to suggest unto the contrary) doth still continue, and that our Brethren the *Scots* have fully perfected their works whereby they daily play upon the Towne with their great Artillery to their great Advantage: As also, that they have beat some part of the Towne downe upon the heads of the Obstinate Defenders, and that they have shot in many Granadoes, which have fired according to expectation, and done great Execution on some part of the City: The intractableness of this Town is remarkable unto wonder, that they should persevere so obdurate against the Parliament, having Mercy so often offered them, and no hope of relief appearing: Certainly the late successe of his Majestie in the West, hath added much to the stubbornnes of these Malignant Garrisons, who otherwise had his Excellency prevayl'd, had submitted all (by this day) to the Parliament: This hath been the Occasion that so many Malignants are so bulie

busie lately in the Countiees of *Lincolne*, and of *Rutland*, &c. but the wisdom of the Parliament, that knoweth the best way to overcome a Disease, is to take it in the beginning, are using all care and diligence to suppress them.

The first businesse on which the Court Marshall hath late, is, concerning the triall of Mr. *Edmund Waller*, not long since, a Member of the House of Commons, and now a Prisoner in the Tower: A certaine number of the Commissioners were sent to take his Examination. The chiefest question will be, if he knew, or were accessary to the Commission for the raising of men and Armes in the City against the Parliament, in which if he had no interest, it is probable, and it will be worth your Observation, that the first businesse of the Court-Martiall in which they have beene employed for the triall and punishment of Delinquents will be an Act of Mercy. But Colonell *Butler* is apprehended and imprisoned in the Isle of Wight as being conceived to be guiltie of the misfortune of the West, and his Excellencies Army (who is too sound himselfe and perfect to suffer any corruption to grow neere unto him) will be thoroughly purged, and those Officers will be narrowly look'd unto, who are thought to have any hand in that dangerous peece of treachery: This Colonell *Butler* was Colonell of his Excellencies own Regiment, and it was hee that was taken Prisoner in the West by his Majesties Forces, and exchanged afterward for another; what are the Articles wherewith he is to be charged, and what will be the event of his punishment, wee shall be suddenly able to declare unto you.

From *Scotland* we have received Intelligence that the Marquisse of *Argyle* with good successe hath opposed, and incountred the Irish Rebels and the Highlanders, who are now in Armes against the Parliament of *England*, It is reported that he hath taken and slaine divers of them, and that he hath bearen the residue into the inhospitable Mountaines of *Scotland*, where they neede no other enemy to consume them but the cold, and the distresse of those uncomfortable hills where no supplies can be suffered to come unto them, and where emptie Nature hath nothing to relieve them; so that in this present condition wherein they were, it is conceived that a swift destruction hangs round about them; and if they attempt to discead againe into the bottomes and to recover their Ships, the Marquesse with a resolute Army is prepared in all places to receive them, and they may remember the punishment which Captaine *Swanley* not long since (in the beginning of this Summer) inflicted on them, who tied them backe to backe, and did throw them into the Sea, punishing them with the Element of water, who indeavoured to burne us and our Reli-

gion out of the Kingdome with unquenchable fire. There is an Ordinance for the raising of fourescore thousand pound by the way of Assessment through the Kingdome, for the reliefe of the distressed Protestants in *Ireland*, which is sent up to the Lords for their concurrence. The Protestants are not in that weake condition as the Malignants and Papists fancy to themselves, the *Irish* Rebels would willingly hearken to a Peace, knowing, that besides their Army in the Field, they are the Masters of above forty Castles.

Wee understand also, that they are very busy in *Oxford*, about their fortifications, as if they feared a siege, and that Prince *Rupert* is expected there: Major Generall *Browne* doth often send out parties, which lie about *Dorchester*, to interrupt the course of all Passages betwixt *Oxford* and *Wallingford*, and to hinder the enemy from plundering the Countrey. But the Scouts of *Wallingford* Castle are so diligent, that unlesse we appeare in a strong party, a Messenger can hardly appeare, but is presently surpris'd, and carried away Prisoner; Hereupon the said Major Generall *Browne*, hath sent out divers parties to secure the Countrey, who have met with divers of the Enemies Scouts, and taken many of them Prisoners.

The *London* Brigade, which was with his Excellencie in *Cornwall*, is returned to *London*, And five Regiments under the Command of Sir *James Harrington*, are appointed speedily to march forth, and to advance into the *West*.

The six thousand Armes that were sent to my Lord Generall to *Portsmouth*, with the other furniture, are safely landed; His Excellencie is sometimes at *Portsmouth*, sometimes at *Southampton*, in putting all things in a forwardnesse, to recruit his Army. Sir *William Waller*, on *Saturday*, September, the twenty eight, did certify the House of Commons, that he was then at *Shaftsbury*, and that some part of the Kings Army was not far from him. He desired that the Earl of *Manchester* might speedily advance to his Assistance, that so they might be enabled the better to hinder the progress of the Kings Army in his advance to *Oxford*: hee certifies, that if it were possible for the Earl of *Manchester*, to come to his assistance, and joyn his Army to his Forces within six dayes, that he doubted not, but that he should be enabled to hinder the motion of the Army Royall, which consisted most of Dragoones and Horse. It seems the Kings Souldiers doe take up all the Horse that they can meet with, and with their numbers doe strike a great terrour and affright into the hearts of the People, wheresoever they doe march: The Parliament Garrisons in *Wiltshire* are fortifying themselves, and intend to give them a Camifado as they passe by. The Noble

Noble Earle of *Manchester* (having with him the Valiant Commander Colonell *Cromwell*, whose Name hath been a long time so terrible to the Cavaliers) is advanced to the ayde of Sir *William Waller*, and Lievttenant Generall *Middleton*, and others, and there is no doubt, but within few days they will be united altogether into one Body.

Septemb. 30. It was this Day Ordered in the House of Commons, that all such persons as could make any discovery concerning Colonell *Butler*, and the disaster in the West, should give their testimony to the Committee appointed for that purpose.

This Day Ordered, that *M. Waller* shall pay ten thousand pound Fine, and to be banished onely the Kingdom of *England*, and this ten thousand pound to be employed for the setting forth of the Cuy Forces now designed to march for the reliefe of the West.

A Letter from Sir *William Waller* was this Day read, sent to my Lord Generall, setting forth that the Enemy were drawne downe within eight miles of him, and that his intentions were to take the field speedily, and desiring his Excellencies assistance with all speede; and also a Letter from my Lord Generall with the said Letter inclosed, directed to both Houses of Parliament, setting forth that the Enemy had plundered within three miles of *Lime*, and stand not; and according to Sir *William Wallers* desire he would be very carefull and expeditious in sending away reliefe and Auxiliar Forces to Sir *William Waller*. These Letters were read in both Houses, whereupon it was Ordered that the Earle of *Manchester* should be desired forthwith to advance according to former Order.

There is a Messenger to be sent to the Lord of *Newburgh* an Assistant in the Lords House to comply with the Ordinance of Parliament, or his Estate to be Sequestred.

A Message from the Lords, to desire the concurrence of the House of Commons to the *Pass* sent downe for the Earle of *Exeter* to travell with five servants, to which the House did condescend.

It was also this day Ordered, That three thousand Pounds should be suddenly rayfed for a trayne of Artillery for my Lord Generalls Army: It was Ordered also, That the Committees of the Excise, should repayre to the Commissioners of Excise, for the Issuing out of ten thousand Pounds for the payment of the Lord Generalls Army; And that five hundred Saddles with their equipage, should suddenly be provided, and sent down unto his Army.

And that the sick and wounded Souldiers should not be distressed for want of good Chyrurgery.

It was Ordered, that two hundred and forty Pounds should be paid for the furnishing of the Chyrurgeons Chests, which said money so to be disposed

posed, is to be payd to the Master of the Company of Barber Chyrurgions, and the Master and VVardens of the Apothecaries Company, are to take care that the said Chests be provided with wholsome Druggs.

This day a Letter was read in the House of Commons, sent from Colonell *Masse*, then at *Monmouth*, the head Town of *Monmouthshire*, wherein he declares, that he had mastered that strong Garrison, for the use of the King and Parliament; The Letter was very short, not above foure lines, but the manner (as we were informed, was this) Colonell *Masse*, unexpectedly drawing up his forces before the Town of *Monmouth*, He understood that Captaine *Kirle*, the Governour thereof, on some plundering Designe, was marched forth, he therefore prepared an Ambuscado to be ready for him on his returne, which accordingly took effect, and Captain *Kirle*, and his whole Troop was attached by them. The Captaine being taken, the Noble Collonell did tell him, That he should be a Prisoner in his owne Town of *Monmouth*, and riding with him to the Garrison, It is said, That the Garrison seeing their Governor present, dreaded nothing, but letting down the Draw-bridge, unadvisedly received him and Colonell *Masse* both together, who by this means entring, found a speedy opportunity to bring in the rest of his Forces, which undiscovered was purposely left not farre behinde: By this stratagem the noble Colonell being now Governor of the town, he found in it good store of Arms and Ammunition, and some brassee peeces of Canon, all which (the Towne being of very great importance, and the very key that opens into Wales) hee will employ for the service of the Parliament.

This day his Excellencie sent up Colonell *Butler* from his Army to be tried by Martiall Law, for being one of those who were thought to be guilty in the distressing and betraying his Army in the West: Vpon the reading of his Excellencies Letter, he was presently committed to the Tower, and a strict charge is given concerning him. It is thought that there are more Commanders who suddenly will follow him: His Excellencie writes that he had sent three thousand of his Horse to the assistance of Sir *William Waller*.

The Earle of Manchester is also marching up with all possible speede to his reliefe, so that you are like to hear of action suddenly. There is a report that Chishall the Governour of *Latham-House*, hath submitted to the Parliament: Howsoever the House is yet a Garrison of the enemies: From *Newcastle*, we understand that the Earle of *Kalendar* is returned from *Scotland* unto the siege of *Newcastle*, he is at this present in *Sunderland*, by this it doth appear, hat there is no such dangerous combustion in *Scotland*, as the malignants doe report. This may be a happy means of reducing *Newcastle* with more speed to the Parltne. *L. Fairfax* hath his 14. Troops returned him, which he sent *Gen. Lisle*, with some other Horse from the Scots. The Counties of *Cumberland* and *Westmerland*, are now quite cleere of any Enemy, the City and Garrison of *Carlisle* excepted.

F I N I S.

A

24

P O L T

Discovered in

IRELAND

And prevented without the shedding
of BLOOD:

That all Christians may see, the Peace
which our Enemies have grounded on
the *Irish* Rebellion; the foundation of these
Warres, to be a pretence onely for an oppor-
tunitie to Massakre the Protestants, and ex-
alt Poperie in both Kingdomes.

A L S O

A great Defeate given to the R E B E L S
coming into Scotland, by the
Earle of A R G I L E.

Printed in LONDON,
Printed by JANE COE. 1644.

P. O. F.

FRIDAY





A Plot Discovered in *Freland*, prevented without shedding of Blood.

Noble Sir :



Being so much ingaged for the former favours I received from you I could not (without the checke of ingratitude) slip the opportunity of so Convenient a messenger to give some satisfaction of your Longing desire to heare of the severall passages that have happened in these Western parts of *Freland* since the Sessation, or rather vexation, in which agreement the perfidious Rebels never performed any thing punctually, which on their part was faithfully promised with many oathes and protestations, neither did they bring any necessary provision for our subsistence, during the time of that supposed peace, for by the Priests and Fryers the Countrey in generall were prohibited to supplie the *English*, either with Corne Cartell or any other needfull sustenance, whereof they knew we stood in great extremity of want, and what necessities they sparingly brought in, was rated at so high a rate that the poore Inhabitants had rather endure much pennurie (as they did) then have dealt with them on such termes, besides the poore Countrey people that did bring Commodities to the *English*, the Irish Rebels would take away and beat them, and turne them backe againe, and threaten to hang them

them, thereby endavouring to furnish the Protestants, by this their perfidious dealing, but for Youghall, Corke, and Kingsale, being Port townes had some relief out of England, but since the trouble in the West parts of England they failed much in their expectation, and for the poor distressed Protestants of Bandon-bridge (whom God hath blest with so many Victories over the Irish Rebels) they have indured more penurie then all the rest being an Inland towne, in the midst of the greatest Rebels of all those parts, in the Countie of Corke, the Lord of Muskerry a Rebelle by inheritance, whose grandfather (blinbe *Carmack Mack Carree*) was one of the chiefest Rebels in *Tyrone's* Rebellion, and being Prisoner in Cork, was conuayghed away in a Truncke, since which time our English durst hardly trust any of his Countrey, it being full of Woods and Bogs, hath alwaies been a place of refuge for Rebels, and a den of Thieues, bloody Rebels and Murderers to live in, & in that part of the Countrey the Rebels of Muskerrie (being betwen Bandon and Corke) do inhabite and keep their camp on the Northside, and Mr. *Carle Rough*, and *Odonewant Florence*, Mr. *Carle of Bendaff*, and others on the Southwest part, and divers others on the Northwest parts and other Rebels about the Woods and Bogs, of Killadee, towards Kingsale so that all the passages and waies from Bandon to Kingsale, and Corke are so blockt up that no provision can be sent to the Protestants of that Towne, from either of the said ports, without a considerable Convoy of horse and foot to relieve them, they being all English in that Towne, the Popish Rebels do daily threaten their utter ruine with fire and sword, or to furnish them for want of food, which by the assistance by Gods assistance they have been preserved, and although at this instant they are destitute of men Armes and other provisions, yet when it shall please God that the Honourable house of Parliament do send them a supplie for the timely prevention of their Enemies bloodie designs intended against that poore town being now in a more miserable condition then ever they were in the time of war, being wearied with warding by day and watchin by night and wanting

means

meanes to subsist, yet I make no doubt but when they shall be replenished with such provisions as they daily expect, that by the assistance of the souldiers of Cork, and Kinsale, they in a short time by Gods grace will be able utterly to rout the bloody and most Barbarous Irish Rebels in that part of Mounster, that they shal never be able to take up armes against the Protestants in that Countrey.

I know you have heard how my Lord of Iorque had put the Irish out of Cork in July last, and not without much cause, for there was a most horred damnable and bloody plot of conspiracie, invented and practized by the Popish Priests, and blood-thirstie Jesuites, and the same of a sudden to be put in execution by the Townsmen of Cork that were confederates with that bloody and Arch Rebel the Lord of Muskerrige, who had prepared an Armie in his Countrey, neere Cork, to be in readinesse at a howres warning, after he had intelligence from the Popish Priests and others of that Faction, to approach toward Cork with his Armie of Rebels, who should have been let into the Towne in the night, and for that purpose they had agreed among themselves, to have such Townsmen that night to be in the watch, and in the Count of Guard, as should be in readinesse to seaze upon the Magazine, Armes, Ordnance powder and shor at an instant when the word should have been given, and the rest of their Confederates to be likewise readie to let in the Rebels at the gate, and so in the dead time of the night to enter into every English mans house, with Swords Skenes and Pistols, with full resolution to Massacre, Murther and kill man woman and childe, for which horrible murders their Holy Fathers the Priests had given to each one that did undertake this bloody designe a free Pardon and Dispensation, and it pleased God that in the interim that this execrable plot of reason was discovered, the Priests that were the chief contrivers of this most damnable plot, were taken, and at the time of their execution confessed their malicious intentions, which extended to the utter extirpation of all the English Protestants in Mounster, if God had not in his infinite goodnesse, and mercy prevented it.

For the rest of the townsmen, that had engaged themselves in this inhumane conspiracy, they were so many in number and being at least six to one of our English, they could not so well be taken, or apprehended, without great danger and much effusion of blood on both sides, but the Governour of *Cork* and the rest of the chief Commanders, for the better prevention of so great a danger, devised a remarkable counter Plot (for the taking and apprehending of the towns conspirators rather by policie then by violence) and for that purpose caused Captain *Muschamp* Governour of the great Fort without the Southgate of *Cork*, to feign and counterfeit himself to be in drinke, and so as it were in a merry humour, invite himself to Master Major his house to dinner, and accordingly he dined there, and after the *Irish* fashion was kindly entertained and diverse cups past round of Sack, Claret, and Uscabaugh in friendly manner to welcome him, and make him to be the more merry disposed, and sitting at dinner they discoursed of diverse matters concerning the present distractions of these times, and diverse propositions were made, and every one gave their opinions according to their own apprehensions, and amongst other discourses, Captain *Muschamp* seeming to be in a merry humour, did speak these or such like words: well Master Major if that it should please God that the Parliament in *England* should have the best of it in this Warre, and that the Parliament ships were in the Harbour of *Cork*, if you and the rest would not take the Covenant to be true to the King and Parliament: I protest I would with the great Ordinance in the Fort beat down all the houses in *Cork* about your eares, with that the Major and the rest of the company rose up in a great fury, and said: that he had spoken treason, and he should answer it, and so they brought him before the Governour, and repeated the words that he had spoken, desiring that he might be proceeded against according to Law, in such cases provided, whereupon the Governour gave many thanks to Master Major in shewing himself so good a Subject, in discovering such a treason as that was, saying, it was time to look about us when we shall have the chief Officers that are put in trust
with

with matters of such great concernment, as he was, being Governour of the Kings Fort, should speak such treasonable words, and therefore Master Major you shall have my best assistance, and such punishment shall be inflicted upon him as Marshall Law will permit, so the Major for the present departed, and a Marshall Court was called and the Counsell of Warre met and sat upon his tryall, the businesse examined, the witnesses produced, the words were proved against him, and he being found guilty was condemned by the Counsell of Warre for treason, had his sentence given to be hanged the next day, and at the time appoynted, the Shierfes, and the greatest part of the City came to see the execution, and the prisoner was brought out of the City well garded, with a considerable company of musqueteers, and when they perceived that the chiefeest and most dangerous men of the City were come out of the Gates, the word was given and the prisoner Captain *Muschamp* being set at Liberty did command his Officers to lay hold on all the chiefeest of the Citizens, & carry them prisoners to the Fort, whereof he was Captain, and Governour, and as soon as they were taken, so the chiefeest Aldermen and other in the City were taken, and kept prisoners as hostages to secure the English as well within, as without the gates, which were at that instant shut up, and the draw bridge taken up so that none could come in, nor go out, till all matters were pacified, and in the mean time there was a Proclamation made that if the *Irish* resisted the *English*, the souldiers should shoot them, and if any English were killed in that broyle, the chiefeest of their City should be hanged over the walls, which Proclamation did so terrifie the *Irish*, that they were all glad to be quier, and so there was no great hurt done, which was much to be admired, that a matter of so dangerous a consequence, should be effected without any further trouble, and the projectors thereof highly to be commended in devising such a stratagem of mercy, in time of such troubles, and Rebellion, to prevent the shedding of guiltlesse blood; At this Port.

There arrived a small Barque that came out of the North, that there

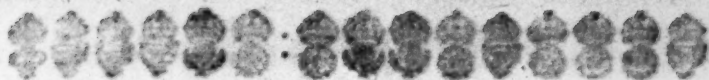
there was a Regiment of Horse, and Foot, sent from the Earle of Ar-
trim into Scotland, which joyning with the Readshanks made up an Ar-
my of 1700 to do some spoyle in Scotland, but the Earle of Argyle
met with them with a considerable Army of Scots, and beat them
from their quarters, and some fled to the High lands in Scotland, and
the rest are driven to the seafide, and the ships that brought them e-
ver being surpris'd, so that they must either fall upon the edge of the
sword, or else to run into the sea; having no way to escape the Earle
of Argyles Army.

From the Leaguer before Newcastle September 25. 1644.
In brieft the newes out of Scotland is this, that the Natives of that
Kingdome are disbanded, and have left the Irish to themselves, the
Earle of Montrosse and some few scattered horse are fled also, the
Earle of Calander, is returned unto Gareshead before Newcastle,
having received certaint Intelligence of the Irish Rebels being driven
out of Abberdeene into the mountains without hope of succour, be-
ing in a desperate condition, the Marquesse of Argyle with 12000 men
pursues them, and hath dismissed above 12000 men home again that
came in voluntarily to their aide.



the first of these City should be hanged over the wall which I told
me they did not believe that they were all glad to be quick, and
to have no great hurt done, which was in it to be admired that
a matter of so dangerous a kind, should be effected without
any further trouble, and the said City should be highly re-
joiced in having such a stratagem of men, in times of such troubles,
and Rebellion, to prevent the shedding of guiltless blood, At this





I is Memento a Obed. 1644.

Ordered, that this Ordinance for Ordina-
tion of Ministers, pro Tempore, be forth-
with printed, and that it be sent to the
Assembly of Divines to take care of the print-
ing thereof; And that no man do print the
same, but such as shall be thereunto ap-
pointed by the Assembly.



H. B. Clerk of the Assembly.

Obed. 2.

Ordered by the Assembly of Divines, That
the Scribes of the Assembly take care of the
Printing of this Ordinance.

Wee do appoint Ralph Smith to print this
Ordinance.

Henry Robinson
Adam Smith

1644



Die Mercurii 2 Octob. 1644.

ORdered, that this Ordinance for Ordination of Ministers, *pro Tempore*, bee forthwith Printed, and that it bee sent to the Assembly of Divines to take care of the printing thereof; And that no man do print the same, but such as shall bee thereunto appointed by the Assembly.

H. Elsyng, Cler. Parl. Dom. Com.

October 3.

ORdered by the Assembly of Divines, That the Scribes of the Assembly take care of the Printing of this Ordinance.

Wee do appoint *Ralph Smith* to print this Ordinance,

*{ Henry Robrough,
{ Adoniram Byfield.*

AN
ORDINANCE
N England OF THE
LORDS and COMMONS
ASSEMBLED
IN PARLIAMENT.

After Advice had with the Assembly of
DIVINES, for the *Ordination* of Mini-
nisters *pro Tempore*, according to the *Directory*
for *Ordination*, and Rules for *Exami-*
nation, therein expressed.

Die Mercurii, 2 Octob. 1644.

ORDERED, that this Ordinance for Ordination, of Ministers pro
Tempore, bee forthwith Printed.

H. Elsyng Clerk. Parl. Dom. Com.

LONDON,

Printed for *Ralph Smith*, and are to bee sold at
his shop, at the signe of the Bible in *Corne-hill*, neere
the *Mayall Exchange*. 1644.

AN ORDINANCE OF THE LORDS AND COMMONS ASSEMBLED IN PARLIAMENT



After Advice had been given by the Assembly
DIVINE, for the Celebration of
the said Service, and for the
said Ordinance, and for the
said, therein expressed

That the said Ordinance, and
the said Service, be celebrated
on the said Day, and for the
said Ordinance, and for the
said, therein expressed

LONDON
Printed for Ralph Smith, and are to be
sold by the Stationers, at the Sign of the
Three Kings, in St. Dunstons Church, 1644





AN
ORDINANCE OF
 THE
LORDS and COMMONS
 Assembled in
PARLIAMENT:

FOR THE
Ordination of Ministers pro Tempore.



Hereas the word *Presbyter*,
 that is to say, *Elder*, and
 the word *Bishop* doe in the
 Scriptures intend and fig-
 nifie one and the same
 Function, although the
 Title of *Bishop* hath beene by corrupt cu-

some appropriated to one, and that unto
 him ascribed, and by him assumed, as in o-
 ther things, so in the matter of *Ordination*,
 that was not meet. Which *Ordination* not-
 withstanding being performed by him a
Presbyter joyned with other *Presbyters*, we
 hold for substance to bee valid, and not to
 bee disclaimed by any that have received
 it. And that *Presbyters* so ordained being
 lawfully thereunto appointed and authori-
 zed, may ordaine other *Presbyters*. And
 whereas it is also manifest by the word of
 God, *That no man ought to take upon him*
the Office of a Minister untill hee bee lawfully
called and ordained thereunto; And that
 the worke of *Ordination*, that is to say,
An outward Solemne setting apart of Per-
sons for the Office of the Ministry in the
Church by Preaching Presbyters, is an Ordi-
nance of Christ, and is to bee performed
 with all due Care, Wisdome, Gravity, and
 Solemnity: It is Ordained by the Lords
 and Commons Assembled in Parliament, and
 by the Authority of the same (after advice
 had with the Assembly of Divines now con-
 vened

vened at *Westminster*) that during the present exigencies of the Armies, of the Navy and of many Congregations destitute of able and faithfull Ministers of the Gospel, and untill a Government of the Church be formed up to the full power and Worke of it, and the whole course of Ordination of Ministers in an ordinary way bee set up and settled for all the three Kingdomes of *England, Scotland, and Ireland*, These persons in the City of *London*, being *Presbyters*; *Viz.* Doctor *Cornelius Burges*, one of the *Assessors* of the *Assembly*, Dr. *William Gouge*, Mr. *John Ley*, Mr. *George Walker*, Mr. *Edmund Calamy*, Mr. *Daniel Cawdry*, Mr. *Stanley Gower*, Mr. *John Conant*, Mr. *Humphrey Chambers*, Members of the *Assembly* of *Divines*, Mr. *Henry Robrough* one of the *Scribes* of the *Assembly*, Mr. *John Downham*, Mr. *Charles Off-spring*, Mr. *Richard Lee*, Mr. *Timothy Dod*, Mr. *James Cranford*, Mr. *Thomas Horton*, Mr. *Thomas Clenden*, Mr. *Arthur Jackson*, Mr. *Samuel Clerke*, Mr. *Emanuel Bourne*, Mr. *Foulke Bellers*, Mr. *Francis Roberts*, Mr. *Leonard Cooke*, or any seven of them

them being the whole number present, or any seven or more of them, being the major part of them that shall bee present, may examine, approve, and ordaine *Presbyters* according to the *Directory for Ordination*, and *Rules for Examination* hereafter expressed, that is to say;

First, That hee that is to bee Ordained, must addresse himselfe to the Ministers appointed to ordaine, and bring with him a testimoniall of his taking the *Covenant* of the three Kingdomes, of his diligence and proficiency in his Studies, what degrees hee hath taken in the Vniversity, and what hath been the time of his abode there, and withall of his age, which is to bee twenty foure yeeres at the least; but especially of his life and conversation.

Secondly, the Ministers appointed to ordaine shall proceed to inquire touching the grace of God in him; and whether hee bee of such holinesse of life as is requisite in a Minister of the Gospel, and to examine him touching his Learning and sufficiency, and touching the evidence of his Calling to the
 holy

made after his other Learning, and whether hee hath skill in Logick and Philosophy.

3. What Authours in Divinity hee hath read, and is best acquainted with, and tryall shall be made of his knowledge in the chiefe Grounds of Religion, and of his ability to defend the Orthodox Doctrine contained in them against all unsound and erroneous opinions, especially those of the present age: Of his skill, In the sense and meaning of such places of Scripture as shall be proposed unto him, In cases of Conscience, and in the Chronologie of Scripture, and of the Ecclesiasticall History.
4. If hee hath not before Preached in
publike

publique, with approbation of such as are able to judge, hee shall, at a competent time assigned him, and before the Ministers appointed to Ordaine, expound such a place of Scripture as shall bee given him.

5. Hee shall in a competent time also frame a Discourse in Latin upon such a common place, or controversie in Divinity, as shall bee assigned him, and exhibite to the Ministers appointed to ordaine, such Theses as expresse the summe thereof, and maintain a Dispute upon them.
6. Hee shall Preach before the People, and the Ministers appointed to Ordain, or some of them.

7. *The proportion of his gifts, in relation to the place, unto which hee is called, shall bee considered.*
8. *Besides the Tryall of his gifts in preaching hee shall undergoe an Examination in the Premises, two severall dayes, or more, if the Ministers appointed to Ordaine, shall judge it necessary.*

Thirdly, After which hee being approved, is to bee sent to the Church, or other place where hee is to serve, (if it may bee done with safety, and conveniency) there to Preach three severall dayes, and to converse with the people, that they may have tryall of his gifts for their edification, and may have time and leisure to inquire into, and the better to know his life and conversation.

Fourthly, In the last of those three dayes
 appoin-

appointed for the making known of his gitts in Preaching, there shall bee sent by the Ministers appointed to ordaine (if it may bee done with safety and conveniency) a publique Instrument in writing, which shall publicquely bee read before the people, and after affixed to the Church doore, to signifie such a day, any member or members of the said Congregation, or any other person or persons whatsoever, or any of them may put in, with all Christian discretion, and meeknesse, what exceptions they have against him; and if upon the day appointed, there bee no just exceptions against him, the Ministers appointed to ordaine shall proceed to *Ordination*.

Fifthly, In the day appointed for *Ordination*, which is to be performed in that Church where hee that is to bee ordained is to serve, (if it may bee done with safety and convenience) a *Solemne Fast* shall bee kept by the Congregation, that they may more earnestly joine in *Prayer to God for a blessing upon the Person and Labours of this his Servant*, solemnly to bee set a part to the Office of

the *Ministry* for their good : The Ministers appointed to ordaine, or seven of them shall come to the place, whereof one shall Preach to the people concerning the *Office and Duty of the Ministers of Christ*, and how the People ought to esteeme him for the works sake.

Sixthly, After the Sermon ended, the Minister which hath Preached, shall in the face of the Congregation demand of him who is now to bee Ordained concerning his *Faith in Christ Jesus*, and his *perswasion of the Truth of the Reformed Religion*, according to the Scriptures, his *sincere intentions and ends*, in desiring to enter into this calling, his resolution to be diligent in *Prayer, Reading, Meditation, Preaching, Ministering the Sacraments*, and doing all *Ministeriall duties* towards his charge, his *Zeale*, and *Faithfulnessse* in maintaining the *Truth of the Gospel*, and *unity of the Church* against *Error and Schisme*, his *Care* that himselfe and family may bee *unblamable*, and *examples to the Flocke*, and his *Resolution* to continue in his duty against all trouble and persecution.

Seventh-

Seventhly, In all which having declared himselfe, professed his willingnesse, and promised his endeavours by the help of God; the Ministers appointed to ordaine, shall solemnly set him apart to the Office and work of the Ministry, laying their hands on him, with a short Prayer or blessing to this effect.

Thankefully acknowledging the great Mercy of God in sending Jesus Christ for the Redemption of his people, and for his Ascension to the right hand of God the Father, and there pouring out his Spirit, and giving gifts to Men, Apostles, Evangelists, Prophets, Pastours and Teachers, for the gathering and building up of his Church, and for fitting and inclining this man to this great Worke, to beseech him to fill him

* Here let
them impose
their hands
on his head.

*him with his holy Spirit, whom in
his name, wee * set apart to this
holy Service, to fulfill the work of
his Ministry in all things, that hee
may both save himselfe and the peo-
ple committed to his charge.*

*Eighthly, This, or the like forme of Prayer,
or blessing being ended, let the Minister
who preached, briefly exhort him to con-
sider the greatnesse of his Office and
Worke, the danger of negligence both to
himselfe and his people, the blessing
which will accompany his faithfalsnesse in
this life, and that to come; and withall
let him Exhort and Charge the people in
the name of God, willingly to receive and
acknowledge him as the Minister of Christ,
and to maintaine, incourage, and assist him
in all the parts of his Office. And so by
prayer commending both him and his
Flocke to the grace of God, after the
singing of a Psalm, let the Assembly bee
dismissed with a blessing.*

9. Let

9. Let such as are chosen or appointed for the Service of the Army, or Navy, or Colleges, or other Charge, be Ordained as abovesaid, in such Church, as the Ministers appointed to Ordaine shall thinke fit; and such Alterations made by the Minister that Ordaineth, from the Exhortation last before prescribed, as the Circumstances of Place and Persons shall require.

And be it further Ordained by the said *Lords* and *Commons*, and by the Authoritie aforesaid, that every Person formerly Ordained a *Presbyter*, according to the forme of *Ordination*, which hath been held in the *Church of England*, and is to be removed to another Charge, doe bring to the Ministers appointed to Ordaine for that Countrey where he is to be placed, a Testimoniall of his *Ordination*, and of his Abilities and Conversation, whereupon his fitnessse for that place whither he is to be removed, shall be tryed by his preaching there, and (if it shall be judged necessary) by a farther Examination, and so, without any new *Ordination*, he shall be admitted, if he be approved as fit for that place: And if any Person *Ordained Minister in Scotland*, or in any other *Reformed Church*, be designed to a Congregation in
C England,

England, he is to bring from that Church, to the Ministers appointed to Ordaine for that Countie, where he is to be placed, a sufficient Testimoniall of his *Ordination*, of his life and conversation while he lived with them, and of the Causes of his Removall; and to undergoe such a Tryall of his fitnesse and sufficiencie, and to have the same Course held with him in other particulars, as is set downe in the foregoing Rule and Provision touching the Examination and admission of Persons formerly *Ordained in England*.

And it is further Ordained that *Records* be carefully kept by the Register to be nominated by the Ministers appointed to Ordaine, of the Names of the Persons *Ordained*, with their Testimoniall, the time and place of their *Ordination*, and of the Ministers who did Ordaine them, and of the Charge to which they are appointed: And that no Money or Gift of what kind soever shall be received from the Person to be Ordained, or from any on his behalfe, for *Ordination* or ought else belonging to it, by any of the Ministers appointed to Ordaine, or any appertaining to any of them, upon what pretence soever, Except to the Register for the
Entry,

Entry, Instruments and Testimonials of his *Ordination*, which shall not exceed the summe of Ten Shillings for each Person Ordained.

And it is yet further *Ordained* by the Authority aforesaid, that all Persons who shall be Ordained *Presbyters* according to this Directorie, shall be for ever reputed and taken to all intents and purposes for lawfull and sufficiently authorised Ministers of the Church of *England*, and as Capable of any Ministeriall imployment in the Church, with the Rights and Profitts belonging thereunto, as any other *Presbyters* whatsoever already *Ordained*, or hereafter to be *Ordained*; And that all *Presbyters* who are hereby appointed and authorised to Ordaine, and shall (according to this present Directorie) *Ordaine* any *Presbyters*, are hereby declared to performe an acceptable Service to this Church and Kingdome, and shall have the Protection of both Houses of *Parliament* for their Indemnitie.

Provided, That this Ordinance shall stand in force for twelve Moneths and no longer; Any thing in this Ordinance conteyned to the contrary in any wise notwithstanding.

FINIS.



A

SPEECH.

Of Colonell Edward Leigh, as
it was delivered by himselfe to the Ho-
nourable House of Commons, upon occasion
of presenting a *STAFFORD-SHIRE*

PETITION:

As also the Petition it selfe, presented by
the same Colonell, and divers other Gentlemen
OF

STAFFORD-SHIRE,

On Munday the thirtieth of *Septem.* 1644.



At: 2

LONDON,

Printed by *F. L.* for *Matthew Wal-*
bancke, at Gray-Inne-Gate. 1644.

A

SPEECH

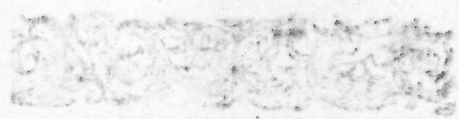
OF Colonel Edward Leigh, as
it was delivered by him to the Ho.
of Commons upon occasion
of presenting a Petition

PETITION

As also the Petition presented by
the same Colonel, and other Gentlemen
of the same House

IN PARLIAMENT

On Monday the thirteenth of January 1688



LONDON,

Printed by F. A. for Andrew Wall

and in Oxford Street





A
True Copie of a Speech of Co-
lonell *Edward Leigh*, sodainely com-
posed, and spoken by himselfe to the Honoura-
ble House of Commons, upon occasion of
presenting a *Staffordshire* Petition, published
by himselfe, to prevent the printing, and cat-
tering of any false Copies.

Mr. Speaker;

WE are sent hither by our Chiefe
Commander: (though wee
could bee ill spared at this
time) to represent unto this
Honourable House the sad condition of
our Country. VVhat a miserie it is for a
Politick body to be deprived of its head;
you all know sufficiently, and will there-

vdno VV

A 2

fore

fore bee the more sensible (we hope) of
 our troubles in *Staffordshire*. England
 hath heretofore beene divided from the
 whole world, (*toto divisos orbe Britannos*)
 but was never in any age so much and so
 long divided in it selfe wee labour now,
 not onely under the grand division of
King and Parliament, Head and Mem-
 bers, but under many subdivisions of
 Generalls, & Committees, and comman-
 ders. These unhappie divisions in the
 State, and diverse other sad differences in
 the Church, do threaten suddaine ruine
 to both, unlesse You honourable VVor-
 thies (who are the grand Physitians of
 our *Church* and State) doe wisely and sea-
 sonably compose them. In veterate disea-
 ses are hardly cured, evill spirits are more
 easily rais'd then laid. *Principis obsta*, is
 good counsell in this case. The eyes of
 the three Kingdomes, shall I say? Nay
 of all the Christian world are upon you,
 VVorthy

Worthie Patriots, expecting a happie Reformation,
 and timely redresse of errours in Religion, and grie-
 vances in the Common-wealth: And as you have gi-
 ven ample Testimony already both of Your zeale
 to Gods glory (and your love to your deare Coun-
 trie) so wee doubt not but you will still persist in so
 good a Cause, that both our selves and our posterity
 may blesse you, as Repairers of our breaches, and the
 maine Pillors (under God) of upholding our tot-
 tering State. The Earle of Denbigh first received his
 power from you, and my Lord Generall, and there-
 fore it must be dissolved by you, before it bee voyde.
 The chiefe commanders, the Deputie Lieutenants,
 the Gentlemen of quality, and greater part of the
 Committee, with thousands of the Communaltie in
 Staffordshire, do humbly desire, that he may be accom-
 modated as a Noble Generall, and then speeded into
 the Country, action being now more seasonable then
 dispute. Many of the subscribers to this Petition have
 attended on my Lords person in this service, and ven-
 tured their lives with him. They see no reason to
 question his fidelitie, who hath for this cause lost
 great friends, displeased neere friends, spent his estate,
 and hazarded his life. His wisdom and affability,
 are generally known, his courage and resolution hath
 appeared to those, which have bene eye-witnesses, of
 his actions, and one vertuous qualifications in a Com-
 mander, I cannot omit in this Honourable Lord,
 though hee have bene much opposed by some ever

Since

since hee first imbarqued himselfe in this employ-
ment, yet he hath ever had a great command over
himselfe and his owne passions, therefore I shall thus
conclude, humbly submitting to your wise judg-
ments; He is fit to command others who can so well com-
mand himselfe.

To the Right honourable the
Lords and Commons now assembled in
Parliament; The humble Petition of the
Committee, Commanders, Gentlemen,
and others well affected to the County of
Stafford.

Humbly sheweth.

THat whereas the continuall and grievous pressures of
Plunder, insupportable exactions, imprisonments, ter-
rors and murders by the Enemy, now much increasing by
the addition of many falling into these counties of Stafford
and Salop being the weakest part of the Kingdom, as we
conceive, through our distractions, and the unhappy absence
of our Lord Generall the Earle of Denbigh, and are now
(as we are credibly informed) preparing to plant themselves
in Garrisons for this winter.

We are forced humbly to pray, as formerly, that no ob-
stacles (not worthy to be compared with the sufferings of
these Counties, and the cause in generall) may any longer re-
tard the accommodation, and timely dispatch of our Lo. Ge-
nerall, by whose wisdom and power (under God) we are
confident

confident there will be raised, united, and disposed such a
 seasonable and considerable Force in these, and parts neare
 us, that are disingaged, which now for want of a head, are
 disjoint and unserviceable) as will not only cleare these, But
 assist other parts. And that the differences betwixt his Lord-
 ship and others, may either be speedily reconciled and orde-
 red, or deferred untill the leasure of the honourable Houses
 and the exigents of our condition will admit.

And your Petitioners shall ever pray, &c.

With 4000. hands of Gentlemen and
 others of good ability.



FINIS



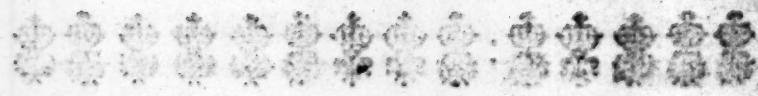
consistent there will be raised, and disposed such a
 reasonable and considerable force in the, and parts
 in that are distinguished more for want of a hand, the
 the, and the, as well as only clear the, the
 assist other part. As to the difference between the Lord
 ship and other way, either by speech, reason, and order
 ted or helped with. The last of the former the
 and the extent of the connection will remain



And your Father's shall ever pray for
 With 4000 pounds of Consolation
 others of Good ability.



FINIS



A True

27

RELATION

Of the sad Passages, between the
Two Armies in the West:

Shewing the perfidious Breach of
Articles, by the Kings Partie:

Their horrid Crueltie, offered to the Lord
Generals Souldiers in their March from *F O Y:*

As it is certified by severall Letters, under the
hands of Judicious Godly men, Commanders in
the Army; who were themselves Eye-witnesses, and
patient Sufferers in all these Cruelties
herein Expressed.

Read and Fudge.

Published by *G. S.*

Ieremi. 34. 18, 19, 20.

*And I will give the men that have transgressed my Covenant, which have not
performed the words of the Covenant, which they had made before me, when they
cut the Calf in twain, and passed through the parts thereof.*

*The Princes of Iudah, and the Princes of Ierusalem; the Eunuches, and the
Priests, and all the people that passed between the parts of the Calf.*

*I will give them into the hands of their enemies, and into the hands of them
that seek their lives; and their dead bodies shall be for meat unto the Fowls of
the Heaven, and to the Beasts of the Earth, &c.*

London, Printed according to Order for *L. C.* Octob. 2. 1644.



A. J. H. A.

RELATIO

Of the ...

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A true Relation of the sad Passages, between the two Armies in the West.

WHile the Lord Generall was quartered at *Lisithell* in *Cornwell*, He drew out his Army severall times, attempting to give the Enemy battle, but the Enemy refused, (So imbelbick have they alwayes been, and would never fight but upon great advantage) only they had dayly Skirmishes by parties, about passages, which the Enemy laboured to take, to hinder all Provisions, for Horse and Foot, from coming to His Excellencies Army: In all which Skirmishes the Enemy had the worse, till the Enemy at last grew numerous, and by advantage of inclosiers, which was with stone walles, the Enemys Foot got very neer His Excellencies quarters, which was great annoyance, and kept them to continuall duty, necessitated them to a narrower compasse, and hindred provisions every way: So that on Friday the 30. of August, His Excellency drew his Carriages to *Foy*; It being concluded by a Counsell of Warre, that His Excellency, and the Lord *Robertis* should go by Sea to *Plimouth*, and that the Horse should break their way through the *Kings* quarters: Leaving all the Foot under the Command of Major Ge-

nerall *Skippon*: The Lords, (God be praised) came safe to *Plimouth*, and the Horse safely past through the Enemies Army, with losse to the Enemy, more then to themselves. The *Plimouth* Regiment of Horse only stayed with the Foot, who were resolved to live and dye with them: These Horse with all the Foot, stood upon their Guard, in hope some relief might come, or at least to make their own conditions.

The Enemy having felt the Animosity of our Horse, in breaking through their Army, had little heart to pursue them; but presently withall their force, fell on our Foot, on every side, supposing them to be all at their mercy, but resolved to shew them no mercy at all, but to have swallowed them up wholly: For by a Counsell of War they had resolved, to put every man to the Sword, and give quarter to none: This was on Friday, the King was in Person in the Army; Then to put a quick dispatch in execution, of their cruell resolutions, they fell with all violence on our Foot, and at the first assault having taken about 30. they put them to the Sword, who asking quarter, they answered, God damme, not a man of you shall have quarter.

This inhumanity of theirs, increased resolution and courage in our men, who resolved to set their lives at a high rate, beyond what the Enemy durst bid, as indeed they did, for after Major Generall *Skippon* had made a short Speech to the Army, they threw up their Hats and gave a great shout, resolving unanimously to fight it out to the last man, and to ask no quarter, and upon the Enemies approach, they gave them many fiery Salutations, which much amazed the Enemy, for by their great and small shot, sent with resolved courage, there fell of the Enemy at least six for one, insomuch that the enemy made a stand,

stand, and drew back, changing their resolutions of giving no quarter : and offered quarter, which that Gallant Gentleman, Major Generall *Skippon* refused, except he might have Honourable conditions: at last it was graunted that he should draw his own conditions, which he did, but not granted ; yet after some debate, there was a Treatie, and this was on Sunday, the first of September. The Treators, for the Enemy was Prince *Maurice*, the Lord *Forth*, and the Lord *Digby*. For Major Generall *Skippon*, was Colonell *Wichcor*, Colonell *Barkley*, and Colonell *Butler*. That night they agreed to the Articles, which here I have set down Verbatim, that the world may see their incongruent performance, by the relations following.

• The Articles are these.

First, *It is agreed, That all the Officers and Souldiers, as well of Horse and Foot, under the Command of the Earl of Essex, being at the time of the conclusion of this Treaty, on the West side of the River Foy, shall to morrow, being the Second of September, by Eleven of the clock in the morning, deliver up in their quarters, near the old Castle, all their Cannon, and Train of Artillery, withall Carriages, Necessaries, and Materials thereunto belonging, and likewise all the Armes offensive, and defensive, both of Horse and Foot, and all Powder, Bullet, Match, and Amunition whatsoever, unto such Officers, as the Generall of His Majesties Artillery shall appoint, to receive the same, except onely the Swords and Pistols of all Officers, above the degree of Corporals : who are by this agreement to wear and carry away the same.*

Secondly, It is agreed, that immediately after the delivery up of the said Artillery, Arms, and Amunition, &c. That all the Officers and Souldiers, both of Horse and Foot, of the said Army,

Army, shall march out of their quarters to Litchfield, with their Colours both of Horse and Foot, Trumpets, and Drums, and that all Officers above the degree of a Corporall, shall take with them (such Horses, and Servants, as properly belong to themselves, as also all Reformadoes, their Horses, and Armes, not exceeding the number of Fifty, and likewise to take with them all their Bagge and Baggage, and Wagons, with their Teemes of Horse, Properly belonging to the said Officers.

Thirdly, it is agreed, that they shall have a safe convoy of a 100. Horse, from their quarters to Litchfield, and from thence in their march the nearest convenient way to Poole, and Warham: and that in their march they touch not at any Garrison.

Fourthly, it is agreed, that in case they shall march from Pool, to any other place by land, that neither they nor any of them shall bear Armes, more then is allowed in this agreement: nor do any Hostile Act, untill they come to Southampton or Portsmouth.

Fifthly, it is agreed, that all sick and wounded Souldiers of the Army, who are not able to march, shall be left at Foy, and there secured from any violence to their persons, or goods: and care taken of them till such time as they can be transported to Plimouth.

Sixthly, it is agreed, that all Officers, and Souldiers of that Army, for the better conveniency of their march, shall be permitted to receive all such moneys, provisions of victuals, and other accommodations, as they shall be able to procure from Plimouth; to which end they shall have a Passe granted to any persons, not exceeding the number of twelve; whom they shall send for the same.

Seventhly, it is agreed, That there be no inviting of souldiers, but that such as will come voluntarily to his Majesties Service shall not be hindered.

Accord-

According to these Articles, The Artillery, Carriages, Ammunition, Armes, &c. Were delivered into the Kings possession: But how contrary to these Articles, they dealt with us, these following Testimonies do testify.

Sir, I have writ twice to you before, but have not received on line from you; which makes me thinke my Letters have miscarried; what our Straits were, and have been, I formerly writ in the extremity of our straits: After the Lord Generall was gone by Sea to Plimouth, and our Horse made their way through the Kings Army (of which I assure my self you have heard) the enemy made violent assaults against us, greedily thirsting after our blood, as the ravening Beasts after their prey; intending not to leave one of us alive: But God hath in mercy preserved us, and did wonderfully uphold the courage of our Souldiers, who were resolute and valiant, resolving either to die like men, or to come off with honour; insomuch, That after some showers of great and small shot, the heat of the raging enemy was well cooled, and they willing to be shut of us, upon reasonable termes, rather then to buy our blood at so dear a rate, and were willing to accept of a Treaty: And after some time spent about the conditions, on Sunday night the first of September, we were all agreed, and were to march away with a safe Convoy the next day, with our Colours, and Drums, &c. but with no Arms, except Officers: But then came our misery; For when we had laid down our Arms, and came to march through the enemies Army, we were inhumanely delt with; abused, reviled, scorned, torne, kickt, pillaged, and many stript of all they had; quite contrary to the Articles: For presently, even in the presence of the King,

King, and of their Generall, they took away our cloakes, coats, and hats, calumniating us by reproachfull words, and threatens, if we would not desert the Parliament, and turn to the King; And after a day or two march, they Stript many of our Officers to their shirts, taking away their Boots, Shooes, Hoses, &c. notwithstanding Major Generall Skippon stoutly urged the Condition severall times, and with much wisdom behaved himself: nor was this the worst, for they hindred us in all our march from provisions, and quarter, on purpose to destroy us: and truly the Mercy and Providence of God was wonderfull to us, that we perisht not in our march, I hope I shall have opportunity to see you shortly, and shall then tell you something of my own particuler usage and losse, I pray, &c.

*Southampton, the 19. of
September. 1644.*

*Your assured Friend, and Servant,
R. B.*

This Letter was writ to a Gentleman of quality and worth, from his intimate and faithfull Friend: here followes another, writ to a Gentleman of Eminency in the City, from a Captain of his acquaintance, who is known to be Discreet, Honest, and Religious; a Scholer, and a Valient Souldier.



Most worthy Sir, My service to your selfe, and to, &c.

VWhen my Lord Generall advanced into the West, He commanded our Regiment out of *Plimouth*, amongst which I was one. We oftentimes skirmished with the Enemy, and had ever the better, which presaged a Victorie to us (as I conceived) if we would fight. The first time, our *Plimouth* Horse (being but a handfull) charged a vast body of the Enemies horse, and put them all to flight: I cannot describe in writing, what I saw that day acted: I was my selfe present in that Charge; It was wonderfull to see the courageous hearts of our men, and the baseness of the Enemy. This was the first skirmish of note; the rest I omit. The next of any note, was the day my Lord Generall began to draw from *Lisfriskiel* towards *Foy*: At that time both Horse and Foot skirmished, but especially the Foot; That day, in the morning, we beat the Enemy back, for divers fields; took three Foot Colours, and one Horse Colour, and divers prisoners and men of note: I that day got the Princes Colours in the field: The whole body of the Enemies horse and foot, stood amazed at our Footmens resolution. All that day we skirmished very hot, and the Enemy stuck very close on every side, plying us continually with shot. The night coming on, the Enemy drew into divers bodies of Horse and Foot; but especially towards our Right and Left Wing, two vast bodies of Horse appeared, their Foot concealing themselves as well as they could; yet we plainly perceived, their intention was, that night to fall on, or to give us a great Alarme; which they did to the purpose. The next night, my Lord Generall, and the Lord *Roberts*, and Sir *John Merrick* took boat for *Plimouth*: and, as it fell out, it was well they went, (I meane the Lord Generall, and Lord *Roberts*) for without all question the Enemy would have killed them. On Sunday we had a Parley, and it ended the same night: the Articles agreed upon, I believe you have heard: but how they were violated, I am sure you cannot know, except you had seen it. Sir, believe it, no tongue can expresse the barbarous usage of our men by the Enemy: They stripped many hundreds stark naked, wounded many, and pillaged most of their money, coats and hats. This was

on the Munday, Septemb. 2. They made us, after we had laid down our armes, to march through the Kings Army, where the Souldiers came upon us in most barbarous manner, murthering our men in the dirt, and kicking them, pulling all from them, doublets, hose, and shirts, leaving many stark naked. When we came from the Kings Army to *Lisfishiel*, the poore Souldiers were assaulted with more crueltie by the Towns-men and women of *Lisfishiel*, who stripped many men stark naked, not leaving them any thing to cover their nakednesse: And I saw them strip a woman of our partie, to her smock; she had lyen in but three dayes before: they took her by the haire of her head, and threw her into the River, and there had almost drowned her: the woman dyed within twelve houres after. Divers other women and men were served in the like nature. Also, upon *Lisfishiel* Bridge, there met three brethren, two were on the Kings partie, and one for the Parliament; The two laid hold on the other brothers throat; one of them would have killed him; but the other was more mercifull: yet they stripped him, and beat him, and swore, If ever they caught him againe, they would kill him. It is not five sheets of paper will contain the Stories and Tragedies of this kinde. They so coursed and hurried our Souldiers, that many fell down under their merciless hands; others, with excessive thirst, were forced to drink water, worse then runs in the channells in London streets.

After we were past *Lisfishiel*, we marched something quietly, till night; and then we were set upon as we marched, and divers of our Captaines were stripped at that time, to the great terror of the Common Souldiers. We marched about seven miles from *Lisfishiel* on Munday: that night we lay in the fields neere to a spring, which was some refreshing, having no other provision. This night they stole away divers of our horses; my horse was stolen that night, and I was forced to foot it to *Soushampton*.

On Tuesday morning we marched towards *Horsebridge*: when we came within two miles of the Bridge, on the Down, we were stayed: they told us, we must not march, till further order from the King; which much amazed us: Sir *John Browne* commanded the Convoy; and Generall Major *Skippon* urged the Articles to him, and pressed the unjustnesse of the action, in staying us: but within the space of an houre, news came, we might march; We with much willingnesse advanced; and having gone about two miles

miles farther, we were stoped again for the space of an hour, by Generall *Goring*; yet we marched that night to *Bren-farr*, where we scarce had the benefit of water; we lay in the open fields that night also, it being a bitter Rainy night.

On Wednesday morning, we advanced toward *Ockhampton*, which Town we desired to have to quarter in; when we came within a mile of the Town, news came to us, We must advance no further, the Kings Force being before us in the Town: this caused no small trouble; you might read discontent in every mans face, and hunger in all: this being the third day they had marched without victuals. The Major Generall freely spake his minde to the Convoy, intreating for us with threats, rather then flatteries; and desiring to have quarter in the Town, at last it was granted, and into the Town we came: they quartered in the Town, and we quartered in the Town; but they stopt all manner of Provisions from our men: the Souldiers lay this night in the field, but they lay neer the Town; where you might have heard, the saddest moans, and direfull complaints for Bread, that ever ear heard. That night a Penny Loaf would have been sold for half a Crown, and many thanks besides: I my self offered twelve pence for three ounces of Bread, at last I got about three ounces for six pence: I see some of the Souldiers pay six pence for a peece of poor Cheefe, not weighing three ounces; and many of them pay the same rate for that proportion.

On the Thursday, we marcht from *Ockhampton*, forth of *London* Road, that we might avoid the Kings forces, which alwayes lay in our way, on purpose to eat up our Provisions from us: we came that night to a little Village, where we had some accommodation for our selves and Souldiers: the next morning we advanced towards *Teuerton*, where we intended to quarter, and our Souldiers were exceeding willing to go thither, expecting good quarter there; but when we came within three miles of the Town, news came, we must not come neer it, for the Kings forces were there, which made us betake our selves to a little Village, two miles on our left hand; when we came to the Village, the Kings forces were there also, which constrained our poor, wearied, and hungry Souldiers, to lie in the hungry fields. In the next morning, we were to march towards *Collington*; in the way, some of our Souldiers mistook their way, and went a mile from the Army: many of which, were most miserably wounded; some were killed within a little of *Ti-*

verton : and divers men we never see since, and many that escaped, came to us all blood, and wounded. After this we were pritty well rid of our enemies, and our poor starved men began to gather courage. In all this trouble, I observed Major Generall Skippon in his carriage : but never did I see any man so patient, so humble, and so truly wise, and valiant in all his actions, as he : his Lieutenant Colonell was stripped to his shirt, by a Sergeant Major of the Kings. I besse God, though I lost all my Clothes, and other things, which my man had in his custody ; yet my self was untouched : I brought off my Pistols and my Sword ; it was Gods great goodnesse to me, for there was much inquiry after me : they asked of my own Souldiers, which is *E. H.* they fearing some evill, would not tell them. I thank God, I rescued some of our men out of the Enemies hands : for they took me to be one of the Kings side. I give thanks to God for all. Sir, I beseech you take not this for a tull Relation, though it be a true Relation, my self being an eye-witnesse to all that I write. This is but the least part of what some others have seen, and felt : I am now ready to take Boat for *Plimouth*, which is besieged : I am in extreme haste. I wish you may make sence of my scribbling Lines : I desire your prayers, who am, Sir,

Your most humble servant,

From Southampton,
the 20. Sept. 1644.

E. H.

The tender mercies of the wicked are cruel ; much more cruell is their direfull wrath : but God will divide them in Jacob, and scatter them in Israel : as they have done to others, so shall it be done to them ; as their Sword hath made women childlesse, so shall their mothers be childlesse amongst women. Joab shed the blood of war, in peace, and put the blood of war upon his girdle, about his loynes ; therefore Joabs Hoar-head must not go in peace to the Grave.



FINIS.

Kuth Fr. 6 (442) 28

The Weekly Account.

Num. 57.
Octob. 2.

Containing,
Certain Special and Remarkable Passages from
both Houses of PARLIAMENT; And Collections of
severall Advertisements, From —

{ The King. { The Lord Generall. { The E. of Manchester.	{ Generall Lesley. { Sir William Waller. { Collonell Dalbier.	{ Collonell Massey. { Collonell Rossiter. { Collonell Cromwell.
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The Copie of a Letter from the Lord Generall to the Parliament, shewing what number His Majesties Forces are, which advance this way, and how many Peeces of Ordnance they have, what their Designe is, with other things of great concernment. Of the false rumour raised concerning Sir William Waller; And a Combate fought between one of his Majors, and a Major of the Kings. Severall salleyes out of Newcastle, with the effects. The latest newes from Banbury, of a desperate attempt made by our Forces against the Castle; And of Collonell Masseys going against Hereford. The Kings Barret from Eatham at large set down, of which he desires an answer by His last Message.

From Tuesday the 24. of September, to Wednesday the 2. of October. 1644.

London, Printed by BERNARD ALSOP

TUESDAY, September 24.



Hat I may not fill up my paper with superfluous matter, or give you an uncertain Accompt of such things as have falln out within my Quotidian Collection; I will according to my customary way, in my first place present you with a true Copie of a Letter from Collonell Dalbier to His Excellency, dated the 24. of this instant: which followeth in hac verba:

May it please your Excellency:

THe Emms head Quarter was at Chard on Monday night, they esteeme themselves ten thousand horse and foot, and twenty Peece of Ordnance. The Trumpet I sent, sayes their Carriages are very few, he say not above 12. They give out to Evesham Lymc, and yet they have sent three hundred men to plunder Axtell, which makes me believe the contrary. The Country people say, they intend to march over Blacke Downe,

Downe, which is unlikely, unlesse they intend to passe over at Minheard, into Wales. Sir William Waller has a Trumpet, which I doubt not will advertise your Excellency what he knowes, he passed thorough their Army, the Enemy being altogether in a Body. I shall send a party of 50. horse, onely to bring me Intelligence, if the Enemy march over Black Down, it is their best way rather to march to Taunton, or Bridgewater. That they have so few Carriages, makes me conjecture that they are for no enterprize, but rather for a journey. I pray your Excellency be pleased to let me know what is become of Prince Ruperts forces, likewise where the Earle of Manchester is. If the King takes the way of Bridgewater, then he is for Bristoll or Oxford, This I have thought fit to advertise your Excellency of, and do remaine

Your Excellencies most humble,
and faithfull Servant :

Burger. 24.
Sept. 1644.

J. DALBIER.

WEDNESDAY. Sept. 25.

Here followeth another Letter from Sir William Waller to his Excellencie, concerning His Majesties advance, viz.

MY LORD,

His Majestie and his whole Army, quartered the last night at Chard, and I make no question will advance speedily. A Gentl. man that saw them draw up, speakes confidently, that they are not above 10000. Horse and foot, and and 17. Pieces. I thought it meet to give your Excellency this advertisement, and rest, My Lord,

Shaftsbury 24.
1644.

Your humble servant,

WILLIAM WALLER.

It is likewise certified, by Letters, that my Lord of Manchester, is between Andover and Salisbury, and if his Majestie advanceth towards Oxford, will be ready to unite his forces with Sir William Waller, and his Excellency, to intercept their march.

The two former Letters my Lord Generall sent up to the Parliament inclosed in a Letter of his own, and were all three read in the House. His Excellencies Letter, I have thought good (for your better satisfaction) to present

present unto you, being directed to the Speaker of the House of Commons
SIR,

Although I made a dispatch to you the last night, yet receiving now these fresh intelligences from Sir VVilliam VValler, and Quarter-master Generall Dalbier, I desire that these things which were promised this Army, both for horse and foot may be sent; any delay from taking the field, being very prejudiciall at this present. In the meane time I have done what is in my power, and upon any summons from Sir VVilliam VValler, I shall ioine my horse with his to make any impediment to the Enemy, if they march this way. So I am

Your faithfull freind,

Portsmouth Septem,

ESSEX,

26, 1644.

THURSDAY, September 26.

Before the recit of these Letters, the House passed an Ordinance for money to pay the Lord Generalls forces, and the same day many Wagons and Carts went out of London, laden with Swords, Pistolls and other Ammunition for his Excellencies Army, and on Thursday last the Earle of Manchester marched over Maydenhead bridge towards Reading, and will make what convenient speed is possible, to ioine with Sir William Waller, and that there might be no impediment in his march, the House have passed an Ordinance for money to pay his Army.

Were it not that I am to give a breif account of each remarkable passage, which hapneth within the space of time to which I am limited, it might be thought superfluous for me to mention the fortie Gentlemen and Commanders, which this week were brought prisoners from Plymouth to London, The surrender of the Towne of Barnstable to the Enemy. The sending of Sir Williams Constable to besiege Scarborough Castle. The taking of Bersley by Collonell Massy, where he killed twentie of the Enemy, took a hundred and sixtie prisoners, two hundred Armes, two peeces of Ordnance, since which he hath taken the Town and Castle Moumouth, of which I shall give you a perticular relation before I have finished this weeks accompt, but I must first give you a further relation concerning Colonell Smith (sometimes a Member of the House of Commons) who playing the Apostate,

went to Oxford, and taking up Arms against the Parliament, was made Governour of Hilsden house in the Countie of Buckingame, where he was afterwards taken, brought up to London, committed to the poultrery Compter, and about a week since by a false key made an escape, but diligent search being made after him, on Friday night (the 27 of Septem.) he was taken in Russell-street (not far from the place where the two Irish Rebels were found) and when the officers had entered the house to apprehend him, he got out of the dining-Room into the Belconey, and leaped down into the street, by which fall he brake one of his Armes, and hurt his side, yet proved so nimble with his heels, that he had like to have escaped, but sufficient help being at hand every one ready to lay hands on him that had betrayed the trust of his Country, and indeavoured to bring the whole Kingdom into bondage, he was soon apprehended, and the next day (by order of the house) committed to the Gatehouse.

F R I D A Y, Sept. 27.

THE Parliament have taken much paines this Week to perfect the Propositions to be sent to His Majestie, and will within few dayes dispatch them away, whereby it will appear plainly without any Sophistry, that they desire nothing but what is agreeable to the known lawes of the Land, and go not about to delude the people with feigned pretences; and faire shewes, which favour rather of Elocution, then sincerity; as the other side do; which appears by that Letter so much urged and highly commended by Malignants (that never saw it) dated at Eusham the fourth of July, which Letter I thought good to insert, according to the true Copie thereof, and the rather, because His Majesties Letter dated at Tavestock, the 8. of September, (already in print) is but an invitation to take this Letter into consideration; whereas it was neither directed nor sent by the King to the Parliament.

CHARLES REX. *We being sensible of the miseries and calamities of this our Kingdoms, and of the grievous sufferings of our poore Subjects: Do most earnestly desire that some expedient means may be found out, which by the blessing of God may prevent the further effusion of blood, and restore the Nation to Peace, from the earnest and constant endeavouring of which, as no discouragement given Us on the contrary part, shall make Us cease, so no successe on Ours shall ever divert Us. But in effecting whereof We are most ready and willing to contribute to all that shall be for the good of Us and our people: Whether by any confirmation of what we have already granted, or of such further concessions shall be requisite to the giving of full assurance of the performance of all Our most heall Professions, concerning the maintenance of the true Protestant Reli-*

Religion established in this Kingdom, with due regard to the ease of tender Consciences, the just Priviledges of Parliament, and the liberty and property of the Subject, according to the Lawes of the Land. As also, by granting a Generall pardon, without or with Exceptions as shall be thought fit. In Order to which blessed Peace, we do desire and proponnd to the Lords and Commons in Parliament assembled at Westminster, that they appoint such and so many persons, as they shall think fit, sufficiently authorized by them to attend Us at our Army, upon safe conduct to come and return (which we do hereby grant) and conclude with Us how the premises and all other things in question, betwixt Us and them, may be fully settled; whereby all unhappy mistakes between Us and Our People being removed, there may be a present Cessation of Armes, and as soon as may be, a totall disbanding of all Armies, the Subject have his due, and We be restored to Our Right. Wherein if this Our offer shall be accepted, There shall nothing be wanting on Our part, which may make Our People secure and happye.

S A T T E R D A Y Septemb: 28.

The Letters from the Leaguer before Newcastle, to the Committee of both Kingdoms, certifie as followeth. That the combats between the Scots and the beleiged, grow very seirce and frequent, and the enemy (it should seem being furred on with a sence of want) doe dayly fall forth, but are soon forced to retreat againe within their works, and that seldom without losse. The worke goes on so well in Scotland by the forces under the command of the Marquesse of Argile, against the Irish Rebels there, that the Earle of Callenders presence there, became of lesse importance then at the first was conceived would be, and therefore he is (with a considerable strength) returned againe to the Leaguer against Newcastle. It is further certified, that the inhabitants of the counties of Sunderland and Westmorland, have with unanimous consent joyned together as one man, and apprehended the Commissioners of Array, for those Countries, and many other Gentlemen of note, which had shewed themselves Enemies to the Parliament, in all about sixtife, amongst whom was Sir Phillip Musgrave, Colonell Fletcher, and some eminent Scotsmen; all which they brought prisoners to Generall Lesley.

A great part of the Earle of Manchesters horse, under the command of Colonell Cromwell, are betw en Andover and Salisbury, and will soon be ready to joyne with Sir William Waller, if the Kings body moves this way; so will five hundred more horse which the Lord Generall hath sent to Marlborough for that purpose.

The Ordinance for the raising of eighty thousand pounds for the relief of Ireland, was this V Week fully agreed upon by the Lords and Commons, so was an Order for sending five thousand pound to Sir *William Waller*. And the Court Martiall sitting on Saturday the 28 of September upon the further tryall of Master *Waller*, (and it not appearing neither by Evidence nor confession, that he was accessory to the Commission sent from Oxford, for raising forces in the City for the King) he was sentenced to be fined 10000*l*. and to be banished out of the Kingdome.

By Letters from Banbury it is certified, that the Besiegers have made a large breach in the Castle wall, by which they attempted to enter the same, but being too forward in making the onslaught, before they were ready to storm it on all sides, were driven backe again with the losse of fixe men, which did no whit dishearten the rest, who are resolved to gain it before they depart thence: And the Enemy perceiving their courage and resolution by their continuall action, have desired a parley, and at the coming away of this intelligence, hostages were delivered on both sides, and what will be the event thereof, we shall be able shortly to inform you.

M V N D A Y. Sept. 30.

IT was this day Ordered in the House of Commons, that all such persons as could make any discovery concerning Collonel *Busler* and the disaster in the V Vest, should give their testimonie to the Committee appointed for that purpose.

This day it was likewise Ordered, that Master *Waller* shall pay ten thousand pound Fine, and be banished onely the Kingdome of England, And this ten thousand pound to be imployed for the setting forth of the City Forces, now designed for the relief of the V Vest.

A Message came from the Lords to desire the concurrence of the House of Commons, to the Passe sent down for the Earle of Exeter to travaill with five servants, to which the House did condescend.

It was also this day Ordered, that three thousand pounds should be suddainly raised for a Train of Artillery for my Lord Generals Army:

Army: It was ordered also, That the Committees of the Excise should repayr to the Commissioners of Excise, for the issuing out of ten thousand pounds for the payment of the Lord Generals Army; And that five hundred saddles with their Equipage, should suddainly be provided, and sent down unto his Army.

And that the sick and wounded Souldiers shall not be distressed, for want of good Chyrurgery,

It was Ordered, that two hundred and forty pounds shall be paid for the furnishing of the Chirurgians chests, which said money so to be disposed, is to be paid to the Master of the Company of Barber Chyrurgeons, and the Master and Wardens of the Apothecaries company, are to take care that the said chests be provided with wholsome Druggs.

This day his Excellencie sent up Collonell *Butler* from his Army to be tried by Martiall Law, for being one of those who were thought to be guilty in the distressing and betraying his Army in the VVest. Vpon the reading of His Excellencies Letter, he was presently committed to the Tower, and a strict charge is given concerning him. It is thought that there are more Commanders whosuddenly will follow him.

From His Excellencie there came this day further intelligence, That Sir *William Waller* having formerly sent to him for a supply of some of his forces, and relating how the Cavaliers had been plundering within three miles of Lyme, whereupon to prevent their further incurfions, and for the better securing of our Garisons in those parts, His Excellence hath sent him three thousand of his Horse. Also, the Noble Earle of Manchester with his forces, is likewise advancing towards him.

The Lord *Fairfax* hath called back his Horse from VVestmerland and Durham, and Generall *Lesley* hath sent a Regiment of horse, and another of foot, to assilt in the securing of that Country, and to take in the Garisons there.

The Newark Forces have made some spoil in Lincolnshire, but were forced by Collonell *Rossiter* to return back again with losse. There are also eight hundred horse, going to assilt Collonell *Rossiter*, from the Earle of Manchester.

TUESDAY, October, 1.

IN the next place I cannot but take notice of the impudent boldnesse of some ill-affected persons about the Town, who are become more audacious in spreading abroad false and scandalous reports, then *Aulicus* himself. for they affirmed, that Sir *William Waller* was totally routed, and had lost all but very few of his Horse: Which report is altogether repugnant to truth, and so farre from having colour of it, that those which come from the Army do inform us, that he is in a good condition, and there hath been little commotion as yet, betwixt the Kings Forces and Sir *Williams*, though he sends out parties daily towards the Enemies quarters. The greatest matter of note which we hear of, was a private combat between one of Sir *Williams* Majors, and a Major of the Enemies, which they tryed out so farre, till their two Troopes (standing at view) began to fall to it, and after they had discharged their Pistols, fell to it with their swords: But in the end, the Enemy was routed, some of them killed upon the place, and the rest put to flight.

The rare exploit lately performed by Collonel *Massey* at Monmouth, must also be remembered, which was thus. Captain *Kirle* which had the command thereof for the King, went out in the night with a party of Horse, and was met withall by Collonel *Massey*, who having laid an ambuscado, surprized the Captain, and took his men prisoners, after which (whether by compulsion or otherwise, I will not determine) the said Captain *Kirle* marched in the head of Collonel *Masseys* men to the Town of Monmouth, demanded entrance, and the Drawbridge being let downe, Collonel *Massey* soon became master thereof, getting possession both of the Town and Castle, with the losse not of above sixe men on both sides. This Captain *Kirles* Father is at Gloucester, for the Parliament, and having an estate in the County of Monmouth, the King gave it to his sonne being on his side; but by this means the father hath regained his sonne and inheritance together. It is thought that in this Town will be placed a Garison for the Parliament, for it is a place of great concernment, being not onely the inlet into Wales from Bristol, but was as a Magazine to furnish that City with Butter, Cheese, and all sorts of Victuals, and may prove a great meanes for gaining the City of Hereford, towards which City we hear, Collonel *Massey* is now gone.

Yesterday Alderman *Chambers* and Alderman *Gibs* were presented to the House to be Sheriffs of London for the yeare ensuing, and had their oaths given them by Baron *Trevor* in the Chiquet Chamber.

F I N I S.

THE COUNTRY FOOT-POST: *K. P. P.*

Faithfully Communicating *London*

His Intelligence from the severall parts of
the KINGDOME; And from beyond
the Seas.

*The Lord Oglebies Instructions. The Lord Digby the only powerfull man at
Court. Forty thousand French to come into England. Grenvil paid for
his treachery at Plymouth Monmouth-Castle taken by the Active Colo-
nell Massy. The French Plot, to draw the Scots from Newcastle.*

Published by Authority: And Printed for G.B. and T.B. Octo. 2. 1644.

Wednesday, September 25.

COVRTEOUS READER,



Without any long Apology, the Intelligence presented unto you here, is faithfull and true, and written by one, who hath heretofore given good content in this kind. To revive it again, your favourable Acceptance will give encouragement for the future. His intent is to give such Truths, as you may confide in, and to deale impartially as cometh a true Intelligencer, that all may be satisfied, and none abused, by rash and sinister Mis-Reports.

It is well known, how violently active the Earle of Mountrosse, a Scottish Lord, hath been both in Scotland and England, against this this present Parliament. He and his Partisans, being not long since forced out of Scotland, gathered a head in the North of England, and joyning with

A

Prince

Prince *Rupert*, tasted of the same cup, as he did lately neere *York*, since which, he hath gotten another Partee in the *North*, and is gone with them into *Scotland*, to joyne with the *Irish* Rebels, that are lately landed there, whereof you shall heare more hereafter.

This Noble man, being crossed in his purposes and enterprises, sent the Lord *Ogleby*, one of his parties, to crave aide of the King, which Lord was lately taken Prisoner neer *Praston* in *Lancashire*, coming out of the *North* to the King, by Colonell *Dodden*, and young Colonell *Shuttlworth*, in whose Pocket were found these Instructions, subscribed by the Earle of *Mountrosses* own hand.

INSTRUCTIONS for the Lord OGLEBYE.

First, your Lordship is to make the Narrative of your repaire to his Majesty, and to make him acquainted from us, of the whole Tract and Passages of the occasions of his service touching *Scotland*, and our endraviours in it; that his Majestie may be truly informed of our diligence, and that nothing be holden at us (though nothing had been performed to us) neither in what we promise, or otherwise.

Secondly, You are to informe his Majestie of all the Particulars that stumbles his service, as *Hartfell*, *Niddsdale*, *Annendale*, *Merton*, *Roxborough*, *Traqueire*, Who rejected His Majesties Commission, and deboshed our Officers, and did all that in them lay, to affront the service, and all who were engaged in it.

Thirdly, Your Lordship is seriously to represent the notable miscarriages of the Earls of *Craford* and *Niddsdale*, how often they stumbled the service, and went about to misse us, who were engaged in it, to the notable scandall and prejudice of the businesse.

Fourthly, You are to shew His Majestie the course we have taken, as the only probable way left for his service, though very desperate for our selves, and that if the conveniencie of his Majesties Affaires, would suffer but a very few supplies from any of his Forces, it were not to be doubted; but much might be done, if not what his Majestie desired, but herein you are to vary: according as you finde the condition of businesse when you come thither, and presse it more or lesse.

Fifthly, You must make all your Addressee to the Lord *Digby*, on whom you must seem absolutely to rely, and so to the King.

Sixthly, You are to desire some blank Commissions, to use upon occasion, and represent the Injustice done to *Hudson*, and those that have suffered in that kinde.

Seventh-

Seventhly, You will informe, and plye all the English, and those about the King, Friends and others, very particularly, touching all what hath passed in the businesse.

Eighthly, You are to doe in this, or further, as occasion may require, and as you shall thinke fit, and be advised by Sir William Fleming, and Sir Robert Spotswood.

Ninthly, You are to call Sir William Fleming as witness still, to what you represent to his Majestie.

Tenthly, You are to represent particularly our base usage by those Counties.

Eleventhly, What ever befall, your Lordship is to make all possible haste and dispatch, and to stay for nothing, but be sure, within a Month, or five weeks at farthest, to fall in with what force (lesse or more) that possibly you can, and direct some two or three confident Persons before you, severally, lest some of them be intercepted, that may give notice how all hath gone, and what we have to expect, that we may put our selves in such frame, to be all aloft at once against your entry.

Subscribed,

MOUNTROSE.

After these Instructions, the Earle adviseth the said Lord, especially to Negotiate two things, as

First, you Will be pleased, to use all means with the Lord Digby, the Earle of Forth, Master Porter, Master Ashburnham, and all other friends, for Colonel Bellasis release.

Secondly, That his Majestie be particularly solicited, for Prince Maurice repaire into Scotland, and that the Lord Digby be seriously dealt withall, and all means be used for that effect.

Then he sub. addeth these Reasons, why they have done so little.

1. The possibility of the businesse, had they been done in time, doth evidently appear, by that at least which wee have done, which shewd clearly, that his Majestie hath formerly but been betrayed, by: those who he trusted.

2. With what good Reasons we did undertake it, since if any point of the Capitulation had been observed to us, as money, supplies from Newcastle, Arms and Ammunition from Denmark: And not falling in the Countrey timously with a thousand men, and much of a barkinde, we could easily have done the busi-

finesse, nay, though nothing was held good to us, yet we could easily have effected it notwithstanding, had either we not stayed at Duntreze, or had retreated towards Starling, while we went to Carlisle, and by whose meanes, all that befall,

3. Till we were called away by Prince Rupert, by two peremptory Orders, from off the borders of Scotland, Calender did not come in, nor could not, so long as we had stay d there; but the Prince, when we came to him, took all the forces from us, and would supply us with none, so we were left abandoned, wisther would they doe so much as give our Persons Quartering in this Countrey.

Lastly, Your Lordship is to declare, how possible busineses are yet to be effected, and you are to give the reasons, if right Courses be taken.

Thursday, Septemb. 26.

Letters from the Northerne parts informe to this effect. *Liverpooles* in *Lancashire*, is closely and strongly besieged both by Land and Sea. The Parliament Ships have played sore upon the Town with their Ordnance, and our Army hath also planted their Ordnance against it, but what execution they have done, we cannot yet certifie. Our men fetch't lately about 140. horse close from the walls thereof. Wee hope the issue will be for Gods glory, and the Kingdomes good. The most part of the Garrison in that Towne are Irish Rebels, there are not many men of note in the Towne, onely Sir Robert Byron, and Colonell Till-sley, an arch-Papist, are escaped from thence, and fled away.

From *Hull* they write, that *Liverpooles* is still closely besieged. The Parliaments forces have lately sent to this Towne, for above a Hundred load of Gunpowder. Sir Thomas Fairfax is on the mending-hand. In *Westme Land* (we heare) the most part are well-affected, and on the Parliaments side, having tasted a little of the Cavaliers bad usage.

The Town of *Kendall* in *Westmerland* hath shaken off the Cavaliers yoke, and is now for the King and Parliament.

Letters from *Newcastle* informe, that a party of the Garrison, sallied out upon one of the Scots Quarters, but were beaten back with such losse, that few of them recovered the Town againe. And that the Scots have dismounted the most part of the Ordnance upon the one side of the Town. Sir John Marley the Maior, supposes he can compound as well at the last call, though the Scots should get the Town, as at the first, for which reason he is resolved to stand out to the uttermost.

And there hath been lately an Arrow, with a Letter fastned to it, shot out of that Town, which Letter was directed to Sir Tho. Glemham, wherein he was desired to send them word, where Prince Rupert was, and what force he had, and whether they both were strong enough to raise the siege, which they earnestly desired might be speedily done.

For

For it is Informed by some that are lately escaped out of that Towne, that they want Gunpowder there, though (as they say) they have plenty of all other provision, and that may be one reason, why the Towne is so eager after speedy reliefe, The Arrow and Letter were found by some of the Scots, neere to one of their Quarters.

Friday, Septemb. 27.

Letters from *Mancester* Informe, that some of the Gentry in *Latham* House are come out, and recant what they have done, as Mr. *Chisnall* by name, who saith he was meerely deluded, and hath since taken the Covenant, and is ready for any service the Earle of *Essex* will imploy him in. I beleeve, saith the Writer of this Letter, that Mr. *Farrington* of *Newarden* Junior, or Mr. *Chernocke* of *Ashley* is come in by this, they were making way for it. Now the Earle of *Derby* recants, as good testimony will be given for it, though in the Isle of *Man* and weeps bitterly.

Letters from *Yorke* certifie that a partie of the Cavaliers went out of *Knaresborough* to *Rippon* in that County, where he tooke some of the Townsmen out of their beds, and carried them away prisoners to their Garrison.

That the Cavaliers at *Helmsley* Castle issued out of their hold, and finding most of the besiegers carelesse in their guardes, tooke some prisoners, and slew others of them, and returned safe againe to their Garrison without any opposition.

The Lord *Fairefaxe* had sent to the Lord Generall *Lesley* at *Newcastle* for his 14 troopes of Horse, that were there to reduce those Counties, because (as is supposed) he wanted them to suppress the stragling enemy in *Yorkeshire*.

That the Nationall Covenant hath beene rendred in the Minster at *Yorke*, to all those that would willingly take it, And that a Committee for the Parliament is now settled in that City, who are jeared and scandalized by the Malevolents there, both by Libells and approbrious speeches.

The Letters that come lately out of *Scotland*, were intercepted about *Knaresborough* in *Yorkeshire*, so that the passages betweene the Scots and the Irish Rebels in that Kingdome cannot yet be fully made knowne. Onely we heare thus much for certaine, that 3000. Scots were gathered into a body, and marched as farre as *Stirling* to helpe against those Rebels, but there they received a command from the Marquesse of *Argyle*, that they should not advance forward, but returne to their homes againe, because he had men enough for the present to suppress those Rebels, and their adherents the Anti-Covenanters.

A 3. *Saturday*

Saturday, Septemb. 28.

The last Letters out of *France* signifie, that the *Queene of England* is dayly expected at *Paris*, where it is much talked, that 4000. or 5000. *French* men are to be raised for the King of *England*, and yet notwithstanding, they intend to prosecute their warres in *Flanders*, *Germany*, *Catalonia* and *Millan*. That the *French* siege at *Tarragon* in *Catalonia* is raised by a fine deceit, for the *Spaniard* gave out, that the King of *Spain* had besieged *Barcelono*, the chiefe City in that Province, which made the *French* rise from *Tarragon* to relieve it, and when they came neere it, there was no such thing done, by which slight *Tarragon* was unblockt, and relieved by the *Spaniard*, during the *French* Armies retreat towards *Barcelono*.

It is informed that *Pr. Rupert* sent an *Irish* Commander from *Bristol* to be Governour of *Berkley* Castle; who having delivered his message, the present Governour told him that he was able enough to keepe it for the Kings Service; the *Irish* man returning and told *Pr. Rupert* the Governors answer, who sent the *Irish* Commander back againe with some harse to force the Governour to give up his command; but the Governour wish't him to forbear, or else with his Ordinance he would see him further; the *Irish* seeing no remedy, went into *Berkley* Towne, miserably plundered it, and returned to his Master at *Bristol*.

All the devices and stratagems that could possibly be invented, have of late beene set on foote, to draw the *Scots* Army out of *England*; at first, the insurrection in *Scotland* made by the *Marquesse Humbley*, the *Earl of Montrosse*, and their partisans: Secondly, the sending of forces out of *Ireland*, to disturbe the peace, and imbroyl that Kingdome in an intestine warre: and last of all, a Message hath beene lately sent out of *France* into *Scotland*, to require the *Scots*, to aide them with 10000. men, according to the ancient league between both those Nations: this last subtil plotting upon two hinges; the first is to draw the *Scots* from *Newcastle*, the other is, in case the *Scots* refuse to send aide, the *French* may thereby have a colour and pretext to breake the ancient League betweene them, to pronounce them enemies, and to send forces into *Scotland* to joyn with the *Irish* Rebels, who at this present infect that Kingdome: What answer the *Scottish* Nation have given to this Message, will be related in due time.

Monday, Septemb. 30.

From *Banbury* it is informed, that the besiegers had made a breach in to the Castle with their great Ordnance, entered the breach, and beat the defendants into the inner part of the House, but they not being seconded, were forced to retreat with some losse.

That

That upon Tuesday night, being the 24. of this instant, some set the Church in *Banbury* on fire; he that came from thence, saw all the wood and timber in the steeple burnt down, and Bells all melted but one, which fell downe whole, the reason they did it, was, because our men from the steeple commanded the Castle, so that the enemy in it could scarce stirre, our men did storme it, but were repulsed, and the enemy hath sallied out two or three times since, but are beaten backe. And since the besiegers have raised Scaffolds in the steeple, from whence they annoy the besieged as much as they did before.

Out of *Gloucestershire* they write that Col. *Massny* having made Prince *Rupert's* horse flie from *Evesham* to *Worcester*, and so to *Hereford*, and to *Monmouth*, they lying between *Monmouth* and *Chepstow*, the Colonell marched into the Forrest of *Dean*, to prevent their comming over at *Beatchley* passage, where the enemy had fortified themselves to make good their Post, and upon the 20. Instant, he fell upon that Garrison, and stormed it with horse and foot, where he took 100. Officers and Souldiers, and fired two passing Boates, with the losse of one man, and two or three wounded.

The Garrison lay in a corner of the land, where the River *Wye*, was on the one side of them, and the River *Severn* on the other, there being a Frigate in *Wye*, of the enemies, with six Peeces of Ordnance in her, and in *Severn* an other Frigate with eight Peeces, and the *Whelp* of *Bristol*, with 16. Peeces of Ordnance in her also, besides two great Guns planted on the Welch side, which the Colonell also surpris'd. I am in extream hast, which makes me write so bad, but affirm this for truth.

Mr. *Waller*, who is a prisoner in the Tower, for the conspiracy against *London*, is fined by the Parliament, to pay 10000 pounds in mony, and to be perpetually banished; the reason of this clemency and lenity is said to be, a promise made unto him by the Committee, that examined him, that if he would confesse the whole truth, he should find favour, and gaine some remission for that trespassse. The Parliament is wise and mercifull, they love to keep Promise, and will not shed blood, unlesse extream necessary urge them to it.

Tuesday, October 1.

The *German* Letters this week afford these passages, that the *French* and *Weymarish* Armies, have taken all the Towns in the Lower *Palstatina*, *Frankendall* onely excepted, which is still besieged by them, into which the Imperiall Generall *Beck* sent 400. foot, conducted by some of his horse, which conduct in their return were defeated by the *French*, the Commander in chief

chief thereof, together with his Major, Lieutenant, and five Capitaines were taken Prisoners.

That the Imperiall *Gallas* hath left the King of *Denmark* to himself, is retreated with his Army to *Magdeburg*, where he is joynd with the Duke of *Saxonies* Forces, and that *Torshenson* the Swedish Generall, being joynd with *Coningsmare*, followeth him, having left Generall *Orange* to prosecute the warres against the *Danes*, who hath raysed the sieges from *Pinnbourg* and other places besieged by the *Danes*.

That the King of *Denmark* hath cut off the head of his Admirall, a man of 75. yeeres of age, because he acted not according to his fantasie.

Out of *Flanders* they write, that the *French* have taken all the places of importance about *St. Omor*, which Towne they now besiege.

The Prince of *Orange* is still on foot with his Army, for some designe, which is not yet discovered.

His Excellency the Parliaments L. Generall, is still at *Portsmouth*, some of his foot are quartered in *Portsey Ile.* others of them at *Southampton*, and in the *Ile of Weight*. Disloyalty hath been found in some of his Commanders, which will be thoroughly discovered hereafter. The Earl of *Manchester* is about *Reading* with his Forces, which are to be a Bulwark between *London* and the Kings Army, untill the L. Generall be recruited, and the five *London* Regiments be marched out.

Sir *William Waller* is about *Dorchester* and *Weymouth* with his forces, and the report that he had lost many of his men and carriages, is a meer flie, raised by such as desire it should be so.

The Town of *Barnstable* in the North part of *Devonshire*, is surrendered to the Kings Forces, upon Composition, because it was not tenable without speedy relief. How the Composition is kept, is not yet related, we will it may be better observed, then that was with the Lord Generalls foot in *Cornwall*.

From *Plymouth* it is certified, that one Generall, a Kinsman of Sir *Richard Greenville*, endeavoured to betray that Towne, and to envice one of the Commanders there to comply with him, upon promise of 4000 pounds in money, and a degree of Honour, but the Commander would not be brought to his bent, telling him that hee would not be hanged for him, and so discovered his treachery, caused him to be apprehended, and the intention being proved against him before a Councell of Warre, hee was condemned to be hanged, and executed according to the Sentence,



FINIS.

A Committee to reside in the L. Generall Army.
The present State of Bristol, Oxford, the Kings Army.
A Message from the King to the L. Fairfax, and his answer.
The last Intelligence from Plymouth.

Numb. 71



The L.

Generall.

MERCURIUS CIVICUS.
LONDON
INTELLIGENCER
 OR,

**Truth impartially related from
 thence to the whole Kingdome,
 to prevent mis-information.**

From Thursday Septemb. 26. to Thursday Octob. 3. 1644.



Shall begin this weekes Intelligence with a narra-
 tion of the present condition of Bristol, and the
 state and condition of Prince Rupert and his for-
 ces (as yet there) in regard they have been repre-
 sented by the malignants not onely to have been
 something formidable, but to have performed
 sundry exploits in severall places. But upon certain information of
 that

S b b b

those who came lately thence it does rather appeare, and is thus advertised, That the Citizens of Bristol have a long time continued in that discontent, that had divine providence so ordered, that the Lord Generals Army had remained in that hopefull condition it lately was in, in the West, for some weekes longer; or that Sir *Wil. Waller*, or any other had appeared before it: they had in all probability before this time sleighted their worker. The inhabitants are now plainly sensible of the misery and slavery they were brought into by the unhappy surrender of that City to the Kings forces, and finde by the carriage and deportment of the enemy there, that their designe is absolutely to introduce popery and slavery, insomuch that during all the time of *Pr. Ruperts* late abode there he hath not been able to raise 500 men, nor in the places adjacent; so that he is not for the present in any posture to take the field, having not above 300 or 400 men; neither can he nor any of his followers obtaine any esteeme, but rather much disrepute in that City; in which there is now so great an alteration and change that the riches and glory thereof is now converted into penury and misery, and that which was once the second City in the Kingdome for honour and magnificence is now in a manner wholly destroyed and depopulated in regard of Trade and Wealth, and not a piece of Plate to be seen through the whole City; so as there is little hopes for the Londoners or others to receive any debts or moneys owing unto them from thence, their taxes are so great that they would scarce be able to sustaine themselves had not divine providence supplied them with provision, which as yet they have there. London may hereby see her happineffe above all her Sister Cities in this Kingdome, none of which have been exempted from the sieges and batteries of an enemy, from one side or the other, whereby they have been much fraightned for provisions, and also been enforced to take in and billet multitudes of Souldiers into garrison for their security and defence, which in some places have bene more exorbitant then those they desired to keepe out as enemies, dealing so exorbitantly with the inhabitants that they have fled into remote parts for succour; others of them, upon conquest, have been made as sad Theater of blood and ruine: and yet London has still continued *Domus & gloria Regni*, and the inhabitants thereof save every man under his owne Vine sweetly, and reaped the fruit of his owne labour; insomuch that

that (as I may so with reverence expresse it) God hath been London's Quarter-master, and hath made the habitation thereof a quiet habitation; it hath enjoyed peace when other parts have endured warre, it does continue rich and full when others are poore and empty. What retribution doth this require, but that we should sadly lay to heart the sufferings of others, and still continue to be a City of refuge to receive and sustaine the distressed and plundered from other parts, and to remaine a magazine of assistance to maintaine and relieve other considerable parts of the Kingdome, in regard in due time (and that undoubtedly) all the kindnesse thereof will be repaid in a comfortable and refreshing shower of mercy into its bosome.

I shall not leave the West till I have given you some further satisfaction concerning the affaires there; and therefore in the next place I shall communicate the contents of a Letter from an Officer in the Maiden-Troope (not long since raised in London) now at Plymouth, whereby it is thus advertised:

Our Troop under the command of Captain Blackston, and some others of my Lord Generalls horse doe yet continue here, though in regard of the incongruity of the Aire with our Officers, we could wish that some other service in the field might be designed for us, for which purpose we have already sent to my Lord Generall, for that now there will be lesse need of us in regard there are 3000 compleat Kentishmen come hither. Captaine Grigson, Captaine Blackston, Captaine Hacket and some other of our officers and common souldiers have bin smothering ill disposed, but yet through the providence of God are beyond expectation enabled to performe duty and service upon occasions: we have heard little intelligence, therefore I desire to knowe the more from you, that which we have received from good hands and by the confirmation of those that are lately come in to us from the Kings Army, which are some score of the Countrey people whom they forced in to serve them, who desert them upon all opportunities, is, That there has bin lately a great mortality and sicknesse in the Kings Army, whereof many daily perish: Sir Richard Greenewill that skilfull is designed to take up his winter quarters hereabouts and annoy this Garrison: Also the Cornish petitioned the King, that they might have the Ordnance, and Ammunition which were taken from my Lord Generall left with them, which they promised to secure, and also to keep in this Garrison. Greenewill forces being about 3000 are

quartered about four miles from us. The enemy had plotted with an
Greenville a spouse of Sir Richardes, to betray this Town into their
to which design he endeavored to draw Sir. Scoble with the promise of
3000 pounds and His Highnesses favour & his was gallant Gentleman dis-
daining such perfidy from discomfited to the Governor, & whereupon the
said Greenville was condemned by a council of War, and executed here
in the face of the enemy on Tuesday last Sept. 24. to deterre others from
the like wretched designs, which will enlarge their souls as well as the de-
struction of their bodies. We are now God be praised in a good condition,
and do not shew the King Army, or any forces. He can raise to come
against us: So rests yours, &c.

Plymouth Sept. 26. 1644.

C. H.

Sir William Wallers forces are as yet we hear quartered in and
about Shaftsbury, they have lately performed some considerable ser-
vices against the enemy. On Thursday last Sept. 26. he sent out a party
of horse under Captaine Clutterbuck towards Ewell about four miles
from Sherburne, who fell upon a party of the Kings horse and took
some of them, which the said Captaine sent away with a convoy to
Sir Will. Waller, but himselfe stayed behind with a very small party,
desiring to be mingled with the enemy, and meeting with another
party of the Kings horse, the Commander thereof and himselfe fought
and encountered single, distant from their Troopes, in which in-
counter Captaine Clutterbuck wounded the enemies Com-
mander in the face, so that he was unable to defend himselfe,
whereupon the Kings Troope came up and perfidiously fell upon the
Captaine, upon which our horse themselves deserting him, he was
cruelly murdered by the enemy. This small party of horse thus
flying from the enemy is thought occasioned the great extraction and
haste of the malignants, the beginning of this week. Thus Sir
William Waller was routed and himselfe taken prisoner, it being and
will be their designe to raise such reports as shall so dishonour the
Parliaments friends, whereby some course be taken for the silencing
them by casting some notorious brand upon those who shall joyce-
fully spread abroad such false insperimment, and improbable reports,
for which purpose it were to be wished that the liberty of converse
and intelligence might not be so freely permitted to the Cavaliers
that

that are prisoners in and about London (I am sure our Soldiers have no such liberty where they are imprisoned) as also, That such shops in Cheshire and other places of the Mallicians Handvours to disperse their fictions might be lookt into, when they are observed to flock together as so many Ducks after a Demy or Drake; these Conventicles of theirs (for they are no other) are far more dangerous to the City and State then any private meetings whatsoever, which were formerly so opposed and punished by the Bishops.

On Saturday last Sept. 28. According to the usual customs of the City, on that day they met at Guild-hall for the election of the Lord Major for the ensuing year; where that religious and true hearted patriot Alderman *Atkins* was elected to succede the now Lord Major Sir *John Wollaston*; Also on Tuesday October 1. Alderman *Chambers*, and Alderman *Gibbs* were presented to the house to be Sheriffs of London for the years ensuing, and had their oaths given them in the Exchequer Chamber by Baron *Trevor*.

On Monday Sep. 30. The petition of Staffordshire was presented to the Parliament by Colonell *Leigh*, and divers other Gentlemen of that County, the contents of which petition is as followeth:

To the Right Honourable the Lords and Commons now assembled in Parliament: The humble

Petition of the Commoners, Commanders, Gentlemen, and others well affected in the County of Stafford.

Humbly sheweth,

THAT whereas the continual and grievous pressures of Plunder, insupportable Taxations, imprisonments, seizures and wardens by the enemy, with much increasing by the addition of every falling into these Counties of Stafford and Salop, being the weakest part of the Kingdom, as we conceive, through our dissensions, and the unhappy absence of our L. General the E. of Dunbligh, and are now (as we are credibly informed) preparing to plant themselves again in this winter.

We are forced humbly to pray, as formerly that we abstain (not worthy to be compared with the sufferings of these Counties, and the cause in generall may any longer retard the accommodation and speedy dispatch of our L. General, by whose wisdom and power (under God) we are confident

fidest there will be raised, united, and disposed such seasonable Force in those, and parts neerer us, that are disengaged, which now for want of a head; are disjoynted and unserviceable) as will not onely cleave those, but assist other parts. And the differences betwixt his Lordship and others may either be speedily reconciled and ordered, or deferred until the leisure of the honourable Houses, and the exigents of our conditions will admit.

And your petitioners shall ever pray, &c.
With 4000 hands, of Gentlemen
and others of good quality.

On Munday last it was advertised by some letters, and by other Intelligence out of the West, That sir *Anthony Ashley Cooper* and the rest of the Committee of the Parliament for Dorsetshire sit at Blandeford about ten miles from Poole, they have a strong party of horse still attending them for their guard; That the Kings Army had deferred those parts, and were gone towards Bristol, from whence it is thought they intende for Oxford; That about Saturday His Majesty with His horse were quartered about Chard, and the head quarters of the foote were at Sedgmore, the generall rumour concerning their whole number is, That they are 14000 horse and foote in all; but by the information of those of best judgement they are not above 9 or 10000 strong, they carry about 20 brass peeces of Ordinance with them, which the more strengthens the opinion that their designe is towards Oxford. Sir *Will. Waller* was the 26 of September. at Shaftsbury he is about 5000 strong horse and foote, and hath since his comming thither horsed about 300 of his foot, besides the Countrey come in very freely unto him; the Earle Manchester is as we heare as yet in person at Redding, a great part of his horse under the command of Lieutenant Generall *Grenard*, are between Andover and Salisbury ready to joyn with Sir *Will. Waller* to assist him in the interrupting of the comming of the Kings Army this way. Also the Lord Generall hath sent a party of horse to Malesborough in Wiltshire for the same purpose.

In the next place I shall onely mention the notable service performed by Col. *Maffie* in the taking of Monmouth Town in Wales by the means of Col. *Kerk* the present Governour thereof for the King, who promised the surrender thereof a long time since, viz. about the time that Col. *Mynne* was slaine, but it was not performed till the 24 of September, when Col. *Maffie* rode in, together with Col.

Kerk,

Kerle, mastered the garrison, and tooke divers Officers of note, and severall other prisoners. The taking this Town as also the passage of Bettlesy upon the river *Wye*, by this ever honoured Colonell, are of great consequence to stop the passage into South-wales, and may also doe us much advantage in the taking of Hereford, upon which defense we heare that Col. *Maffie* is since gone.

The sicknesse still increases at Oxford, which (it is not improbable will be one meanes to divert His Majesty from going thither. It were a very considerable service if some course were taken to beat downe Botley mills, and to breake down the bridge upon Botley causey beyond Oxford, which would be a meanes to hinder the Oxford Garrison from having any supply, if the garrison at Abington should but also send some of their Scouts that way.

Out of Warwickshire it is advertised, that on the Lords day Sept. 8 in the forenoon, a party of horse commanded by one Cap. *Bony* came from Worcester, into the parish Church of Welford in that County, where the Congregation being met, and Mr. *Traps* Minister of the place going up into the Pulpit, the Captaine and his party rushed into the place and violently tooke away the said Minister and divers others, and carried them prisoners to Worcester.

Some Propositions have been this week presented by divers well-affected persons to the Committee of fortifications of London, and by them taken into consideration concerning the raising and maintaining a Regiment of 1200. foote souldiers to be constantly employed in keeping the Forts, and Works about the City and within the Line of Communication, which will not only much ease the Trainedbands, but be a meanes also of support to divers poore men about the City, who for the present are destitute of employment.

From the siege before Banbury Castle we heare of little action since the losse of six of our men on Thursday last, who had entered the Castle but were cut off for want of reserve seconding them according to opportunity, what we have since is thus advertised in a letter thence.

The siege before Banbury Castle continues still, the place is very strong, we have torne the out walls, they put out divers of their worst horse for want of food, and are straightned within, as those who came forth informe us, our Granadoes much annoy them, a short time we hope will work them out.

From

From the North the Intelligence this weeke is, That the Irish Rebels being for the most part worsted and disperied in Scotland, and the remnant fled into the Mountaines, the Marquisse of Argyll hath disbanded part of his forces, and dismissed the Earle of Caledon, who (we since heare) is returned to his quarters before Newcastle.

As the King did endeavour to corrupt and engage the L. Generall to himselfe, but failed in his designs therein, so as it was advertised Tuesday Octob. 1. out of Yorkeshire he had attempted to prevaile with the Lord Fairfax Governour of Yorke to embrace a Treaty with him, for which purpose he sent a message to the said Lord by one Sir Francis Cob; Upon the receipt whereof the Lord Fairfax absolutely declared his refusal to admit of any such intercourse, and in his Answer advised His Majesty to address Himselfe to the Parliament, if he had any such intent.

On Wednesday last Octob. 2. both houses taking the affaires of the Lord Generalls army into consideration, agreed to send downe a Committee into the Army to reside there, (as it is with the Prince of Orange, and other Armies in forraigne parts) without whose advice the Commander in chiefe is not to adventure upon any designe or enterprize against the enemy.

This day there was a report of some further exploit performed by Col. Massey neare Chesham, which some say is taken, but the particulars being not certainly informed I shall for the present be silent therein.

The Parliament forces which were in Barnstable are by this comers my L. Generall, who is about Portsmouth, and are in a good condition, the Articles of agreement between them and the enemy being (as we heare) indifferently well kept.

FINIS.



London, Printed for Tho. Basset and T. W. J. and are to be sold in the Old-baily, and at the signe of the Mayden-head on Snow-hill, neare the Gop-stone. 1644.

Kinn. Tr. 13

Numb. 67.



THE PARLIAMENT SCOTT:

Communicating His Intelligence
TO THE
KINGDOME.

From Thursday the 26. of Septemb. to Thursday the 3. of October. 1644.

Thursday the 26. of Septemb.

IN our last we presented things to you in so faire a posture, as that you might well conclude with us, notwithstanding our loss in *Cornwall*, that we had been much gainers this Summer, not only in the North, (which is clear) but also in the West, for we were assured that his Majesties powers were not in all above 14000. horse and foot; three thousand, viz. 1000. horse, and 2000. foot he must of necessity leave to ballance the garrison of *Leicester*, in case he advance with the rest towards *Oxford*, which garrison other way would happily master both *Devonshire* and *Cornwall*, and then could he advance but 2000. horse, and 8000. foot, which, as in our last, we were confident he would not adventure with, for we believe he is not ignorant, that my Lord *Manchester* alone is well near so many, besides the remaining powers of my Lord General,

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and

and the unfought Brigade of Sir *William Waller*, besides we did believe that *Bastable* was so well provided with a faithfull Governour, and resolute garrison, many of my Lords Life-guard being there, and that such care was taken for all manner of fortifications and Ammunition, that it would hold out for one three moneths against all his Majesties powers: but if contrary to expectation there shall be a leak in this Ship, and occasioned by the master Carpenters mate, not only in putting in bad stuff, but also in not well working this stuff, and hereupon the souldiers and Officers, careless of the Merchants goods (a disease too epidemical in this War) shift for themselves, and leave the Ship and goods to the enemy: Its no marvel if we be deceived our selves, and deceive others, and yet for all the taking of *Bastable* without bloodshed the way of the Summer in the West going and comming, give us leave to be still confident that his Majesties powers will not adventure to *Oxford*, or if they do, we shall certainly fight with them, and it may be drive them back.

As to my Lord of *Albans* sesters advance, we must acknowledge he hath reason to take notice of that growing power about *Newwarke* (stared upon rather then disturbed by any other, though of greater strength) as that which may not only fall heavy upon *Lincolnsire*, but disturb his whole Association, and so stop up the spring of contribution, the sinewes of his Army, and that he hath done well to designe a Regiment of horse thither.

If no other means nor supplies could be had, yet on the other side its very considerable whether it be fit to divide his horse powers, so eminent-ly valiant, and unanimous, and that wherein his strength and ours lies; not upon the advance against his Majesties so great powers, Counsels are best that tend to unity: Likewise the taking of *Banbury* Castle unhappily mist the Monday before, by reason of the falsity of some, say some, but others the losse that would have accrued to us, we gained not so necessary and desirable a strength, which had, might have spared my Lord *Morbeysters* Dragoon Regiment, and Col. *Cromwells* Regiment of horse in all 1600, to have gone West with the rest, which untill some other supplies, cannot well be spared without hazard of raising the siege, which is yet well continued, and the breach made good. These with the desire of a more compleat party from *London* joyned, may be discreet Remories, that may keep the Ship from sailing so fast as some would have it, but if any obstruction of a worse nature (as far be it from us to think) should be, God discover it more suddenly then other obstructions have been.

Friday the 27. of September.

We had a kinde of a discovery of some kinde of falsity in the Westerne expedition, this is a businesse that ought so to be toucht very gently, because

men

men may be prejudiced in their reputation, therefore in a word or two, not to say any thing here of that great design of keeping the enemy up in an equal strength with our selves, that so the violent party may be (as we have often hinted) forced to Royall reason, or somewhat like it; but to come to the businesse, the perswading that Army West, contrary to Order, begot the first suspicion, and had a little cost been spent, it had been sooner discovered, and in all likelihood prevented, but too late that is repented: Directions and instructions are disperst, but that this may not appeare too grosse, its not framed to have his Majesties will or power to give the Law, but King and Parliament, which is only obstructed by a violent party, and to make this take, its first assured, that whats agreed on the Royall part, shall be kept, as truly as the Petition of Right was: This being obstructed, first by my Lord *Wilmot*, say some, as truly as *Butler* and others were taken prisoners against their wills: *Ware*, he must loose the Fort upon *Fay*, and then go to the King.

Saturday the 28. of September.

My Lord of *Manchester* came to *Reading*, and part of his forces went *Sunday* morning to the westlerly, so that no doubt but he will have his forces from all parts meet suddenly at the place appointed for his generall Rendevous, not only Lieutenant Generall *Cromwell*, with those from *Banbury*, other order and care being taken for the recovery of that Castle, but his Regiment of horse on the way towards *Leamthsbire*, called back upon second thoughts, and the recruits of foot out of *Norfolk* and *Suffolk*, and that these creep not back, as too many of them do, specuall care is taken by my Lord, and published in all parish Churches, to have such sent back, and for neglect the Parish, Constables, and others whom it may concern are to be fined.

We were further informed this day, that there is hot work at *Drumington Castle*, that more pieces of battery are come

thither, that they lie hard to that businesse, and its hoped, will carry it. Likewise we were advertised, that Col. *Mafie* having a desire to enlarge his quarters to the Welch, and to disturb them in their correspondency with *Bristol*, fell upon a strong Fort they had built, and surprised it: This day, and severall before and after, we had news of his Majesties being come to *Oxford*, or comming, and that in his way he had beat Sir *William Waller* all in pieces, overthrowne, killed and taken 1500. horse and men, (we wish he be so many to kill) and this was not whispered, but it was most open and confidently affirmed, and that the rest were beaten into *Sherborne* Castle, this is as true, as that the Irish and Scots had taken *Edenburgh*, and all the chief places of *Scotland*, and having conquered *Scotland*, were comming to relieve *Newcastle*, this we dare say was also confidently reported, but to assure us these were but bugbears, we received Letters

Monday the 30. of September.

First from the West, wherein we understood of the late action between Sir *William Waller* and his Majesties forces, and because the posture of both is as we conceive not very well known, we will be a little larger then ordinary in it: Sir *William Waller* is about *Shaesbury* with that little body he hath of horse, his foot yet continue in garrison, His Majesty as before is about 10000. horse and foot, his head quarter at *Chard*, his, or rather a party of about 1000. with the Artillery come more Southerly, his *Cornish* many take leave of him, his Artillery is the same my Lord Generall had, the number not above 15. he hath much sickness, and rather more then lesse, then hath been in my Lord *Mansheers* Army: Prince *Maurice* and my Lord *Bowler* have the care of the West left to them, if his Majesty come forward, as for present he doth, he lay at my Lord *Parsons* the 27. past, and was the 28. to come to *Sherborne*, the place of Sir *William Waller*s retreat after his beating, if tales be true: But to let

you

you know this great action, Sir *William* sent a party of 200 horse to *Evill*, it was 18. miles from the head quarter, they were commanded by Major *Clutterbuck*, a gallant man, who at his first approach light upon two Captaines, and some other of the enemies common men, sent them away with a small party, as the first fruits of his actions, but not long after 300. of the Kings horse appeared, against whom he advanced with them left of his 200. the Commander in chief of the Kings side came forth from his party, which the Major seeing, did the like, and these two after some flourishing words fell to it, the residue being spectators, *Clutterbuck* cut the other over the face, and elsewhere, whereupon the Kings forces like valiant men advanced to rescue their Chieftain, Major *Clutterbuck* as valiantly turned faces about, left their Major, who fought as long as breath lasted, but at last was slain, not one of his party having the honour to die with him, unlesse Sir *William Waller* honour some of them so much, as to hang a few for example sake, and now you have the 1500. story: As to the other, of the Conquest of *Scotland* by the Irish and Scots, we had also to this effect; That besides the scattering their Ships, and depriving them of a return, they are beaten out of *Saint Johns Stones*, *Aberdeene*, gone into the Mountaines in confusion, divers of the Scots that assisted taken, the chiefe are to be hanged for example sake, the residue like to be all killed by the Country people.

And thus we hope, we have almost an end of that civill war, ambition, and profit have killed good store in these wars, all the misery is, its thought there will not be a 1000. li. a year sterling confisrate from all this multitude, if you take all their lands: My Lord *Calander* is come back to *Newcastle*, and now that Siege will be faster prosecuted, for they within are resolute, and will not abate in the least, those that write from those parts, say it will be a hard pull, and that the season will necessitate expedition on the besiegers part, in the mean time

the enemy having left those parts, we shall have quiet there, the active Array men, and others, being either fled or taken, and so no reliefe to *Newcastle*, time will bring it.

As to the suppressing of the *Newarke* powers we expect a party suddenly from *Yorkshire*, *Darby*, and *Nottingham*, according to Order to advance against them, in the interim *Colonell Rossiter*, and the *Lincolne* foot, do what they can with their small power, as for the affaires of *Lancashire*, *Sir John Meldrum* is returned to those parts, and its hoped, we shall get *Liverpoole*, but it must be by starving, these *Roman* Garrisons are desperate fellows, there is no getting them out, the Priests do so inchant them with the assure of heaven, that they fight madly: *Sir William Breckton* that never foiled Chivalier is straitning of *Chester*, and *Sir Thomas Middleton* more warily indeavouring the totall Conquest of *Northwales*.

But if he makes not haste, *Colonell Massey* will have got *Southwales* first, for by Letters this day we are assured he hath taken *Monmouth* Towne and Castle, and now have at *Ragnall*: but thats like to be a hard pull, for there is a fry of Papists also, the taking of *Monmouth* will be a good accommodation to *Glocester*, both for trade and contribution, and that it may be put into such hands as will not feeld without striking stroke. There is an Order that the Committee of *Glocester* take care of the man, that he be valiant and faithfull, see the need of such, because the enemies gamel plaid most that way, as in that of *Cornwall*, and since of *Plimouth*.

This day we had a flying report that *Banbury* was taken, but thats not like to be for a while a worke, and in that respect some that are skilfull in Fortifications, are gbing to fortifie the Town, and to make it a Garrison, and some part of it standing upon high ground, a worke will be made that will suddenly leat the Castle flat, and in the interim block it up, for my Lord *Manchesters* powers being, as this day we hear,

gone

gone West, the party was so few remaining, that they thought it best to draw off their Ordinance, and indeed they intend to place them so, as to batter in a place where its more easie to enter, for now they have Ball come to them.

This day the Commons sate to heare private Petitions, or differences between man and man, or party and party, an incredible number was dispatcht, to their great honour, and content of the people, there having not been any thing wherein they have more suffered from their friends, then in this, and would the great affaires have permitted this course to have been continued from the beginning of this Parliament, and wrongs done to the Parliaments friends righted, their friends had been a Million richer then now they are, and their enemies so much poorer.

Thursday is appointed for the like business again.

Tuesday the 1. of October.

The house of Commons and Lords past an Ordinance, wherein its Ordained, that in the now Westerne expedition, there shall be a Committee, or Councell, such as the Committee of both Kingdoms shall appoint, who shall be present at the Councells of War, and upon whose consent and approbation the Army shall move, and without whose concurrent assent it shall not move, alwayes provided that the Lords and Commons, and Committee of both Kingdoms may command, but this is to the particular actions, and motions, which the Parliament, and Committee of both Kingdoms cannot so well advise unto, because not so well understood in the State of the Army, as to what difficulties are in the designe, what is necessary to it, for though it be good to have a directory, or directors Generall, as to the commanding reliefe from one power, or party to another, yet to speake to the particular in that, or that expedition, it is necessary they be present, and as we may truly say the enemy had never stood in contest to this day, had he not had so good successe, and so much encouragement by tampering, so we dare say this Ordinance is as great a heart blow, as they have yet had: for now it will not we hope be in the power of unsoand, and unworthy men to abuse by flattery, sweet, and ingenious natures, and so its probable we see end of our troubles much sooner.

This day it was ordered, that the long since expected, and so much desired business of filling up the house of Commons in the roome of those that are dead, or voted out, should be taken into consideration, and proceeded in, this also no doubt will much facilitate the publike affairs.

This day one came to Town, that was prisoner in *Excester*, he saith Sir *William Waller* is in a good posture, neer 6000. foot having drawn out his Infantry,

Infantry, and that he is not so weake, as that he needs run from the Kings power, but may stand a charge, and trie a bout with his Majesties advanced party.

We had this day newes, that the Cessation in Ireland is concluded for three moneths, in which time some thinke the Protestant party will be necessitated to some kinde of Peace or other, in case reliefe, and supplies be not sent.

Wednesday the 2. of October.

We understood by Letters from *Lincoln*, that there is a party drawing towards *Lincoln* to assist Col. *Rossiter*, who (for his brave resolution shewed in his last encounter against the enemy, in which with his own hand single he took off a Commander of the enemies, and left him dead) is by the County of *Lincoln* accommodated with 400. fresh horse, these consist of the Regiment of Sir *Tho: Fairfax*, being 400. of the best appointed *Yorkshire* hath, and about 800. from *Darbyshire*, and Sir *John Gell*, who have cleared *Darbyshire*, hath now nothing to excuse or hinder, but that he may, and we are assured will visit the *Newark* blades, being joyned at *Torke*, and as far as *Leitham* already, so that we hope, these getting together, will secure the Association of my Lord *Manchester*, that they shall not need to trouble him, nor divide him in minde or power from his so needfull an advance Westward. Needfull we say:

For by Letters from the West, we are assured that his Majesties forces have no intent for *Oxford*, but when Sir *Will. Waller* drew from *Shisbury* intending to face *Sherburne*, the enemy chose rather to take the wide way to *Bristol*, then send Sir *William* further off, so that had we followed a noble Lords advice, halted, and bin but one fortnight sooner at *Sherburne*, we had kept the enemy in *Devonshire*, and starved him there, but now we are like to do no more then straiten his quarters, and force his powers into *Garrison*, which we no doubt shall do suddenly, for my Lord *Manchester* so soon as he hath order, will advance from *Reading*, and we hope with all his powers, at least of horse.

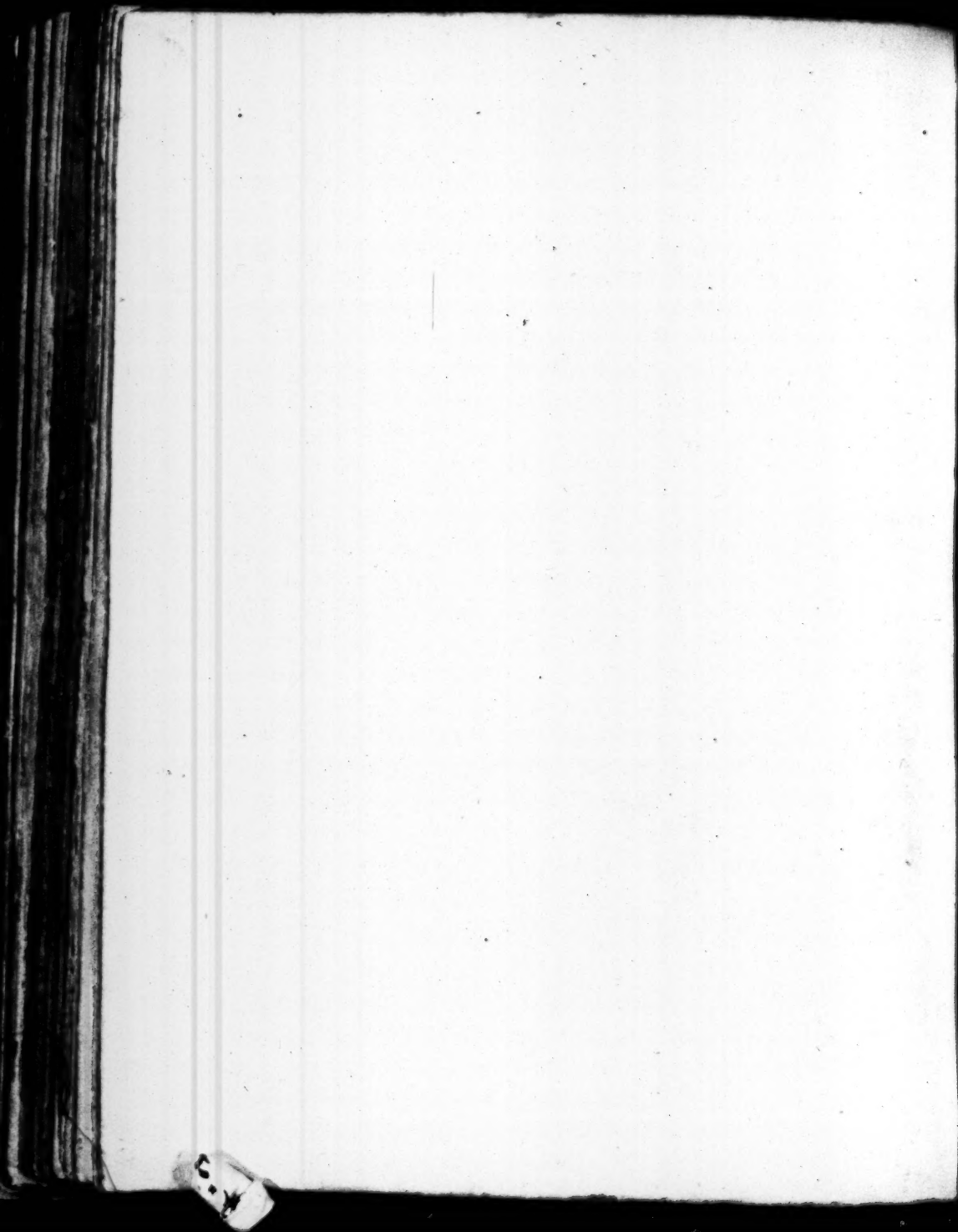
As concerning the enemies coming from *Lichfield*, and *Ashby de la Zouch* to relieve *Banbury*, one would think that the powers of *Northampton*, *Leicester*, *Warwicke*, and *Stafford* should stop any power from thence.

As for the horse called *Prince Ruperts*, if Col. *Masie* can get on conquering in *Wales*, we need not feare, but if they move, he will follow.

The affaires of the Church goes well on, as the businesse of Ordination, and for the businesse in difference about Discipline, content is like to be had of both sides.

London Printed for R. W. October 3. 1644.

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MODEST OFFER

OF

Some meet CONSIDERATIONS

TENDERED

TO THE LEARNED
PROLOCUTOR,

AND

To the rest of the Assembly of

DIVINES,

Met at Westminster.

BY A TRUE LOVER OF

TRUTH AND PEACE. *K Philalethean*

By: Hall.



3 vol: Oxon. 1644

Imprinted, M. D. C. XLIV.





*A Modest Offer of some meet Considerations,
Tendered to the Learned Prolo-
cutor, and to the rest of the
Assembly of Divines met
at VVestminster.*



Earned and Reverend Brethren ; If you be now (as is supposed) upon the advise of a Forme of Church-Government ; I beseech you, in the feare of God, setting aside all prejudice, to take into your sad thoughts these considerations following.

It is (I perceive) an usuall Prayer of many Preachers well affected to your Assembly, that God would now (after 1600 yeares universall practice of the whole Church of Christ, upon earth) shew you the patterne in the mount ; as if, after so long and perfect inquisitions, there could be any new discoveries of the forme that was, or should be ; wherein, I suppose their well-meaning is not a little injurious both to the knowne truth, and to you : for, what revelations can we expect thus late ? or what monuments of either Scripture, or history can now be hoped to be brought to light, which your eyes have not seene, and former ages have not inquired into ?

Surely, ye well know, there can be but these three forms of Church-government, possibly devised; Either by Bishops, or by Presbyteries, or by the multitude of several and select congregations: Every of which, have both their abettors, and their adversaries; The first hath all times, and places, since the dayes of the blessed Apostles, till this age, to stand for it; The second hath the late persecuted, reformed Church of *France*, (which never desired, nor meant to make their necessitated forme, a patterne for others) the *Netherlands*, and *Scotland*, for precedents of it; The third hath the Ministers of *New-England*, and their Associates, commonly styled by the name of *INDEPENDENTS*, vehemently contending for it: The adversaries of every of these are as well known, as their friends; and the pleas, which every of them makes for it selfe, are as well known as either.

I suppose it is yet *res integra*; else, I should lay my finger upon my lips; Both the Houses of Parliament, your Assembly, and the whole Kingdome, stand yet free, and unengaged to any part: For the National Covenant (as it is interpreted by some of your selves, and those other Divines whose allowed Sermons have commented upon it) intends not to abjure, and disclaime Episcopacie, as such; but only bends against the whole present fabrick of Government, as it is built on these Arches, these Pedestalls; so as if it be taken asunder from those (some of them, not necessary) appendances, you are no way forstalled in your judgement against it; nor any other, that hath lift up his hand in this solemne Covenant.

That I may not urge the Latine Translation of the same Covenant, printed and sent abroad to the Low-Countries and France, and other Churches, which ran onely upon *tyrannicum regimen Episcoporum*; that onely the

the Tyrannicall Government of the Prelates, not their fatherly and brotherly preeminence, is there abjured.

Your wisdomes know well how to distinguish betwixt a Calling, and the abuses of the execution thereof; betwixt the maine substance of a Calling, and the circumstantiall and separable appurtenances thereunto; from which it may be devested, and yet stand intire.

I should be a flatterer of the times past (which is not often seene) if I should take upon me to justifie, or approve of all the carriages of some that have been entrusted with the Keyes of Ecclesiasticall Government; or to blanch over the Corruptions of Consistoriall Officers; in both these, there was fault enough, to ground both a complaint, and Reformation; and, may that man never prosper, that desires not an happy Reformation of what ever hath been, or is amisse in the Church of God; But this I offer to your serious consideration, whether Episcopacie, stripped of all circumstances that may be justly excepted against, and reduced to the Primitive estate, may not be thought a forme, both better in it selfe, and more fit for this Kingdome and Church, then either of the other.

How ancient it is, I need not appeale to any but your selves, who doe well know, that there was never yet any History of the Church, wherein there was not full mention made of Bishops, as the onely Governours thereof; neither can any learned adversary deny, that they have continued, with the generall allowance of Gods Church, from the very Apostolike times, untill this present age. And whether it can be safe, and, lye not open to much scandall, to exchange so ancient an institution hitherto perpetuated to the Church, for a new, where no necessity inforces us, judge ye.

How

How universall it is, being the onely received government of all the Christian Churches over the face of the whole earth, (excepting onely this small spot of our neighbourhood) ye know as well, as the undoubted relation of the *Christianographie* can tell you: and how unsafe it may be, to depart from the forme of all the Churches, that professe the name of Christ, (who doe all submit themselves to Bishops, or Superintendents, except the fore-excepted) I leave to your grave judgement.

Besides, how Episcopacie is, and hath long been settled in this Kingdome, and (as it were) incorporated into it; and enwoven into the municipall Laws of this Land, so as that it cannot be utterly removed, without much alteration in the whole body of our Lawes; is a matter well worthy of not the least consideration.

But, all these would yet seeme light upon the Balance, if there were not an intrinsecall worth in the institution it selfe, that might sway with you: The Covenant bindes to the indeavour of such a Government, as is according to the Word of God, and the example of the best Reformed Churches. And now, let me appeale to your owne hearts, and the hearts of all judicious and unprejudicate Readers, whether the rules of Church-Government, laid forth in the Epistles to *Timothie* and *Titus*, doe not suppose, and import that very proper jurisdiction, which is claimed by Episcopacie at this day: Which, if it were not intended to be left as a perfect pattern to succession; the whole Church of Christ should have been left in the dark, without any direction for the succeeding administration thereof: Those charges are plainly given, not to many, but to one; and doe most manifestly imply not a parity, but preeminence and power.

And if the example of the best Churches must carry it:

it: What Church could be more pure, and more fit for our imitation, then the Primitive? and that part of it which immediately followed the Apostles of our blessed Saviour Jesus Christ? And doe not you full wel know, that our Histories, and unquestionable Authors name the men, whom those Apostles, by imposition of hands, ordained to this function? Do not *Ignatius, Irenaeus, Tertullian, Polycrates, Egesippus, Clemens, Eusebius, Ierome* instance in those persons, who succeeded each other in those first Sees? If you tell me of the difference betwixt the Episcopacie of those first Ages of the Church, and that of the present times; I doe willingly yeeld it, but, withall, I must adde, that it is not in any thing essentiall to the calling, but in matters outward, and meerly adventitious; the abatement whereof (if it shall be found needfull) diminisheth nothing from the substance of that holy institution; What can be more expresse, then, in the ancientest of them, the blessed Martyr, *Ignatius*, the mention of the three distinct degrees of Bishops, Presbyters, Deacons; encharged with their severall duties which were yet never intermitted, and let fall to this present day; How frequently, and vehemently doth he in his genuine Epistles (twice in that to the *Ephesians*) call for due subjection to the Bishop and the Presbyterie? How distinctly doth he in his Epistle to the *Magnesians*, name their Bishop, *Dama*; and their Presbyters, *Bassus, Apollonius, Stephanus*? How doth he in his Epistle *Ad Trallianos* set forth the Bishop *as unus in eis est*, and the Presbyterie, *as concilium Dei*, &c. And if any man shall be so unjustly scrupulous, as to call into question the credit of this gracious Author, (reserved, no doubt, by a speciall providence, for the conviction of the schismes of these last times) therein out-doing *Vedelius* himselfe, (who stoutly

*Iren. adv. h.
Hav. f. l. 3. c. 3.*

asserteth some of these Epistles, whiles he rejects others as suppositious) let him cast his eyes upon the no lesse famous, and holy Martyr, and Bishop, *Polycarpus*; who (as *Irenaeus*, an unquestionable Author tels us, one, whose eyes beheld that Saint) did not onely converse with those that had seene Christ, but also was by the Apostles constituted in *Asia*, Bishop of the Church of *Smyrna*. Let him, if he can, deny *Cyprian* the holy Martyr and Bishop of *Carthage*, writing familiarly to the Presbyters, and Deacons there; sometimes gravely reprovng them; sometimes fatherly admonishing them of their duties; in divers of his Epistles. Let him deny, that his contemporanye *Cornelius*, Bishop of *Rome*, acknowledgeth 46. Presbyters committed by the Catholique Church, to his charge: Shortly, let him, if he stick at this truth, deny that there was any Christian Church of old, any Historie.

All which duly considered, I would faine know what reason can be shewed, why that ancient, yea first government by the Bishop and his Presbyterie, received, and with all good approbation and successe, used in the Primitive Church, and derived (though not without some faulty omissions, and intertextures, which may easily be remedied) untill this present day, should not rather take place; then a government lately, and occasionally raised up in the Church, for the necessity, or convenience of some speciall places, and persons; without any intention of an universall rule and prescription.

If you shall say that this Government by Bishops hath been found, by sad experience, hitherto, a block in the way of perfect Reformation, destructive to the power of Godlineffe, and pure Administration of the Ordinances of Christ; give me leave to answer; That, first, I feare, the

the Independent part, will be apt to say no lesse of the Presbyterian; boldly pressing their defects, both in constitution, and practice; and publiquely averring, the exquisitely-reformed way to lye betwixt the *Episcopall*, and *Calvinian*, which they have had the happinesse to light upon; neither want there, those, who, upon challenge of further illumination, taxe those Semi-separists, as comming far too short of that perfection of Reformation, which themselves have attained.

Secondly, I must, in the feare of God, beseech you here to make use of that necessary distinction, betwixt Callings, and Persons; for it oftentimes falls out, that the Calling unjustly suffers for that, whereof onely the Person is guilty; Let the Calling be never so holy, & the rules of Administration never so wise, and perfect; yet if the person, in whose trust they are, be either negligent, or corrupt, or impotent in ordering his passions and carriage, it cannot be but all things must goe amisse, and much disorder and confusion must needs follow to the Church of God; and if such hath been the case in some late times, why should the blame be laid upon the Calling, which both is innocent, and might have been better improved? Give me a Bishop (such there have been, and such there are, let *D. Potter* the late Bishop of *Carlisle*, for instance, be one) that is truly conscionable, pious, painfull, zealous in promoting the glory of God, ready to encourage all faithfull Preachers, and to censure and correct the lazie, and scandalous; carefull of the due imposition of his hands; meek and unblameable in all his carriage; and now tell me how the government of such an one (regulated

gulated by the holy and wholesome Lawes of our Church) can be said to be obstructive to the success of the Gospel, or to destroy the power of Godlines? certainly, if all be not such, the fault is in the Men, their Calling doth not onely admit of, but incites them to all vertue and goodnesse; whereof if they be defective, let the Person take off the blame from the Function.

Neither doubt I to affirme, that it may well be made good, that the perfectest Reformation, which the Church of God can be capable of, here upon earth, may consist with Episcopacie, so regulated, as it may be, if it please the High Court of Parliament to pitch upon that course: And indeed how can it be conceived, that the carefull inspection of one constant, prudent, and vigilant overseer, super-added to a grave and judicious Presbyterie, should be any hindrance to the progresse of godlinesse? especially; when he is so limited by the bounds of good lawes and constitutions, that he cannot run out, without the danger of a just censure; There are already many excellent rules of Government, if they were awaked, and actuated by full authority; and, where there is any deficiency, more might be easily added to make the body of Church-lawes complete.

To give a taste of what may be effected, with very little or no alteration of one Forme of Government to another.

I remember one of our Brethren of *Scotland*, in a Discourse tending to the advancing of the Presbyterian way, tells us, that Dr. *Montague*, the late worthy Bishop of *Winchester*, asked King *James* of blessed memory,

mory, (whose sweet affability the world well knew)
 How it came about, that there were so few heresies, and
 errors of doctrine, broached, and prosecuted, to the
 publique disturbance of the Church of Scotland? Unto
 which, the wise and learned King is said to have re-
 turned this Answer; That every Parish hath their Pa-
 stor, ever present with them, and watching over them;
 That the Pastor hath his Elders and Deacons, sorted
 with him; That he with them, once a week, meets at a set
 time and place, for the censure of manners, or what ever
 disorder falls out in the Parish; so as he, by this meanes,
 perfectly knowes his flock; and every aberration of them,
 either in matter of opinion, or practice: And, lest any Er-
 ror, or Heresie may seize upon the Pastor; they have
 their Presbyteries, consisting of severall Shrivalties,
 which meet together in the chiefe Towne or City next
 to them, every week also once; and have there their ex-
 ercise of Prophecying; after which, the Moderator of the
 said Meeting asks and gathers the judgements of all the
 said Pastors, concerning the doctrine then delivered, or,
 of any oither doubtfull point, that is then and there pro-
 pounded; And if the said Presbyters be divided in their
 opinions, then the Question is, under an enjoyned silence,
 put over to the next Synode, which is held twice a yeare;
 unto that all the Pastors of that Quarter, or Province
 duly resort; accompanied with their Elders; The Modera-
 tor of the former Synode begins the Action; then a new
 Moderator is chosen for the present, or (as it seldome
 falls out) the last Moderator, by Voices, continued.

Any Question of doubt being proposed, is either decided
 by that meeting, or (if it cannot be so done) is, with
 charge of silence, reserved till the Nationall Synode, or

Generall Assembly, which they hold every yeare once; Whither come not the Pastors onely, but the King himselfe, or his Commissioners; and some of all Orders and Degrees, sufficiently authorized for the determining of any Controversie, that shall arise amongst them. Thus he. And certainly this beares the face of a very faire and laudable course, and such, as deserves the approbation of all the wel-willers to that discipline: But let me adde, that we either have, or may have, (in this very same state of things, with some small variation) in effect, the same Government with us; onely there wants some care and life in their execution, which might, without much difficulty, be redressed; Every parish hath, or by Law ought to have their Minister ever present with them; and carefully watching over them. In stead then of their Pastor, Elders, and Deacons; we have in every Parish, the Minister, whether a Rector, or Vicar; Churchwardens, Questmen, or Sidenmen, and Overseers for the Poore; and in places of any eminence, a Curate or Assistant to the Rector, who is a Deacon at least; These may, and ought, and, in some places, doe duly meet together, every week, on a set day, in their Vestry; and decide such differences as happen amongst them; and may well be enjoyned, to take notice of such abuses and misdemeanours, as are incident into their parish, for their speedy reformation, within the Verge of their owne power.

In stead of their Presbyteries, consisting of severall pastors, we have our number, and combination of ministers, in the divisions of our severall Deanries; under which, are ranged all the Ministers within that circuit;

circuit; Over whom the Rurall Deane (as he is called) is every year chosen, by the said Ministers of that division, as their moderator, for the yeare ensuing; whose office (if it were carefully looked unto, and reduced to the originall institution) might be of singular use to Gods Church; This Deanry, or Presbytery, consisting of severall pastors, may be enjoined to meet together every moneth, or oftner (if it seeme fit) in some city or town next unto them; and may there have their exercise of prophesying, as I have known it practiced in some parts of this kingdom; and as it is earnestly wished and recommended, by that excellently-Learned Lord, *Verulam*, late Lord Chancelour of *England*, in his prudent Considerations: and then, and there, may indeavour to decide any doubt, that may arise in their severall parishes; either concerning the doctrine of their Minister, or scruple in cases of conscience, and may transact any publique businesse that may concerne their whole division; But if any such matter or question should arise, as their divided opinions cannot fully determine; it may (under charge of silence) be put over to a more publique meeting; which is the synodall assembly of the Clergy held twice a yeare, under the moderation (hitherto) of the Archdeacon; And if there the question taylor, of a full determination, it is, or may be referred, (with like silence and peace) to a Diocesan Synode, which may be held every yeare once; under the presidency of the Bishop; And if yet the decision come not home, it may be referred to the determining of a Provinciaall Synod, or yet higher, to a Nationall: So as in these cases of doubts, or errors, if men would not be wanting to them-

themselves, nothing needs to be wanting in the state we now stand in, to the safety, and happinesse of our Church.

For matter of Ordination of Ministers; the former Constitutions of our Church, have deeply enjoined the presence, and assistance of those, who by their originall institution, are the Presbyterie of the Bishop, at, and, in, the examination, and allowance of the persons to be ordained; requiring also, the joynt-imposition of those hands, which attested the sufficiency of the said Examinees; not without a severe sanction of two yeares suspension, of the act of Ordaining, to passe upon any Bishop, or Suffragane, that shall be found failing in any of the particulars; The qualification of those that are to be ordained, is in our Canons already set forth, with much caution; for their age, their degrees, their abilities, the testimonie of their holy conversation; neither need I doubt to affirm, that he, who (besides all other circumstances of education) is able to give a good account of his faith in Latine, according to the received Articles of the Church of *England*, and to confirme the same by sufficient testimonies, out of the holy Scripture, may be thought competently fit, (for matter of knowledge) to enter upon the first step of Deaconship; which the wisdom of the Church hath (according to the Apostles rule) appointed (not without a sufficient distance of time) in way of probation, to the higher order of Ministry; forbidding to give both orders at once; and requiring, that he, who is ordained Deacon, shall continue a whole yeare, at least, in that station, except, upon some weighty reasons, it shall seeme fit to the
Bishop,

Bishop, to contract the time limited : And, lest there should be any subreption in this sacred businesse, it is Ordered, that these Ordinations should be no other then solemne, both in respect of time and place ; neither ought they to be, nor in some places are, without a publique preconization of lawfull warning affixed upon the Cathedrall Church doore, where the said Ordination shall be celebrated ; and over and besides the charge, that none shall be admitted to be a Candidate of holy Orders, but he who brings sufficient testimonials of his good life and conversation, under the seale of some Colledge in *Cambridge* or *Oxford*, or of three, or foure grave Ministers, together with the subscription and testimonie of other credible persons, who have known his life and behaviour, by the space of three yeeres next before ; it is well knowne to you , that before the Act of Ordination there is publique Proclamation made to the whole Assembly , that if any man knowes any crime or impediment in any of the persons presented, for which he ought not to be ordained, that hee should come forth and declare it before any hand be laid upon his head, for his full admission.

Notwithstanding all which care of our deare Mother the Church of England, if it shall bee thought meet, that any further act of Tryall, shall passe upon those, which are suitors for Ordination, how easily may it be ordered, that at the monethly (or, if need be, more frequent) meeting of the Ministers, within the same Presby-
C
teric,

terie, or Deanrie; they may be appointed to make tryall of their gifts, and undergoe such further examination of their abilities, as shall bee thought requisite, ere they shall be presented, and admitted by the Bishop, and his Presbyterie to that holy function.

And whereas it is much stood upon, that it is meet the people, (whose soules must have right in him, to whose trust they are committed) should have some hand in their consent to that Pastor, by whom they must be fed; it must be said, that besides their devolution of their right to the patron, who, as their trustee, presents a Minister for them, it may be no prejudice at all to the power which by Law and inheritance is settled upon the patron, that the person whom his choyce pitches upon, be appointed before hand to preach, (for a triall) to that congregation to which he is so designed, and if either for his voice, or other just exceptions he be found unmeet for them, that another, more fit may be recommended by the said Patron to the place; but if through faction, or self-will, or partialitie, the multitude shall prove pecvish, and fastidious, they may, in such a case, be over-ruled by just authority.

As for matter of censures, it may not be denied, that there hath been great abuse in the managing of them, both upon Ecclesiasticall persons, and others: suspension of Ministers upon slight, and insufficient causes; both *ab officio*, and *beneficio*, hath been too rife in some places of later times, and the dreadfull sentence of Excommunication hath too fre-

frequently, and familiarly passed upon light and triuall matters: How happy were it, if a speedy course may be taken, for the prevention of this evil; In the conference at *Hampton-Court*, a motion was strongly made to this purpose, but without effect; if the wisdom of the present Parliament shall settle some other way for the curbing of contumacious offences against Church-authority, it will be an act worthy of their care and justice. In the meane time, as for this, and all other Ecclesiasticall proceedings, it may with much facility, and willing consent of all parts, be ordered, that the Bishop shall not take upon him, to inflict either this, or any other important censure, without the concurrence of his Presbitery; which shall be a meanes (in all likelyhood) to prevent any inconvenience that may arise from the wonted way of Judicature.

As for the co-assession of a Lay-presbyterie, in swaying these affaires of Church-government; Ye well know how new it is; some of you might have been acquainted with the man that brought it first into any part of this Island; and what ground there is for it, either in Scripture, or antiquity, I appeale to your judgement: Surely, the late learned Author of the Counsaile for the reforming the Church of *England*, (although otherwise a vehement assertor of the French Discipline) ingenuously confesseth, that however those Protestants which live under Popish Governours, have done wisely, in deputing some choise men, selected out of their congregations, whom they call Elders, to share with their pastors, in the care

and management of Ecclesiasticall affaires; Yet, those Protestant Churches which live under the government of Protestant Princes, may with the safety of those respects, which mutually intercede betwixt Pastors and people, forbear any such deputation: for as much, as the supreme Magistrate, transfers (for the most part) to himselfe, that, which is the wonted charge of those deputed Elders; concluding, that those men, do meerely lose their labour, who so busily indeavour on the one side, to disprove the antiquity of the Lay-Eldership; and, on the other, by weak proofes to maintaine, (cleane contrary to the minde of the Apostle) that the text of Saint Paul (1 Tim. 5. 17.) is to be understood of Pastors, and Lay-Elders; Thus he; with what faire probability, I leave to your judgment.

Neither is it any intention of mine to meddle with any piece of that government, which obtaineth in other the Churches of God; but onely, to contribute my poor opinion, concerning the now-to-be-settled affaires of our own.

What shall I need to suggest unto you the dangerous under-workings of other Sects? secretly indeavouring to spring their hidden mines to the overthrow both of the one government, and the other; whereof, without speedy remedy, perhaps it will be too late to complaine; no doubt, the wisdom, and authority of that great Senate (whom ye also serve to advise) will forthwith interpose it self to the prevention of those mischiefs, which the variety of these heresies, and sects (though some of them

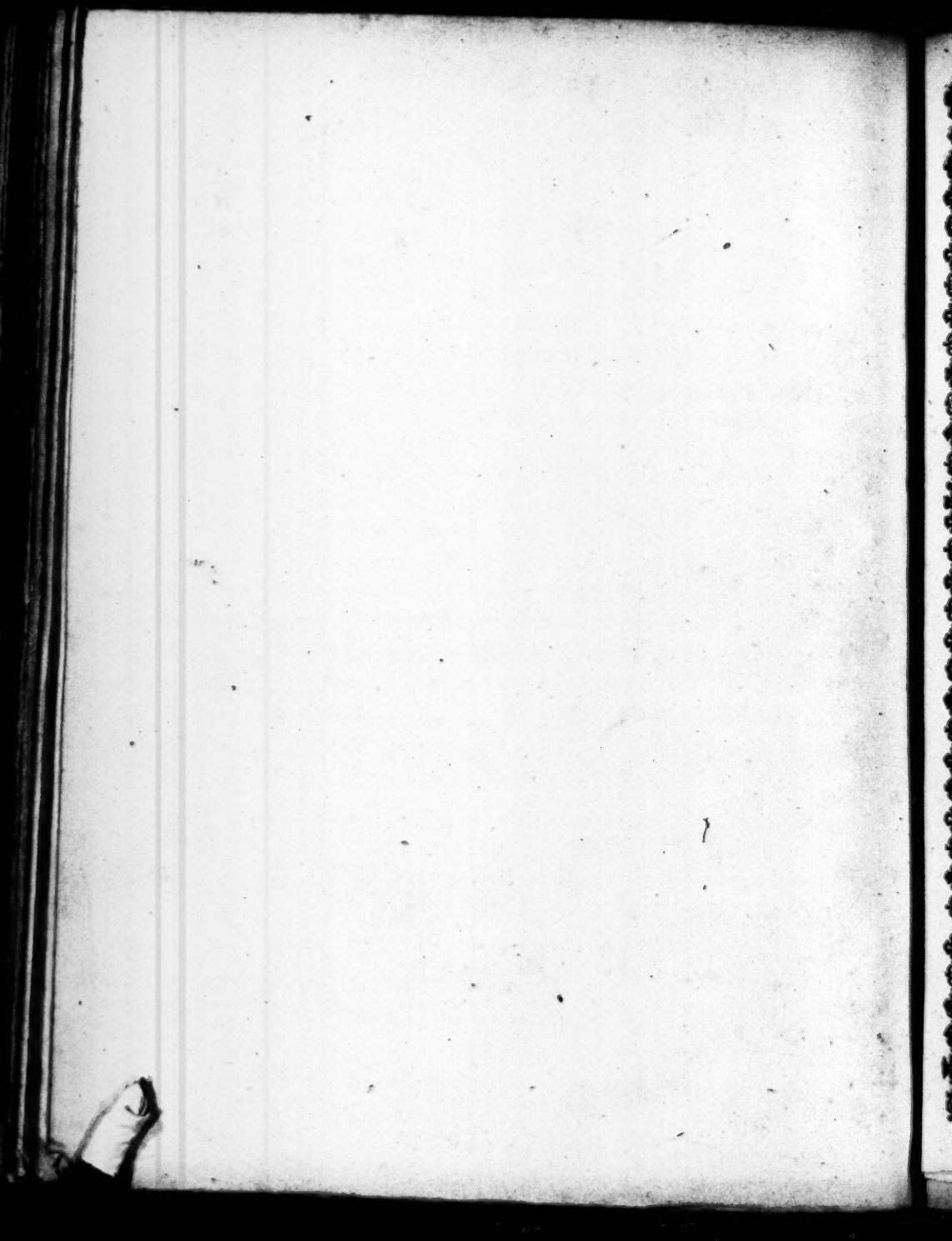
them cloaked with the fayrest pretences) threaten to this poor Church: It is no boot for me to tel you, that the lesse disunion there is, the more ground of safety; and that where the holy purposes of Reformation may be effected, with the least change, there must needs be the most hope of accordance.

The rest to the wise application of the powerfull and judicious; It is enough for me to have thus boldly shot my bolt amongst you; and to have thus freely discovered my honest, and well meant thoughts to so able judgments; What I want in my poor indevours shall be supplied with my prayers, that God would be pleased to compose all our miserable distractions, and to put an happy issue, to the long and perilous agitations of this wofully tottering and bleeding Church and Kingdome; Which the good God of heaven vouchsafe to grant for his great mercies sake, and for the sake of the dear Sonne of his love Jesus Christ, the Just. *Amen.*

Septemb. 12.
1644.

Philaethirenaeus.

F I N I S.



Certain briefe

33

OBSERVATIONS

AND

AN T F Q U A E R F E S :

ON MASTER PRIN'S TWELVE
QUESTIONS ABOUT CHURCH-
GOVERNMENT.

Wherein is modestly showne, how
un-usefull and frivolous they are; How
bitter and unchristian in censuring that
way; whereas there are no Reasons
brought to contradict it.

By a well-willer to the Truth,
and Master P R I N .



Contd: 4th

Printed in the yeare 1644.

Certain price

OBSERVATIONS

AND

ANALYSIS

ON MASTER RAIN'S TWENTY
QUESTIONS AND AT OTHERS
AND OTHER MATTERS

W. H. R. is modestly known, how
an old and inveterate man, how

himself and his family, being that
ways, and his family, being that
brought to court.



By a well written to the Truth

and Master R. & C.

Printed in the year 1844

Certain briefe Obser- vations and Antiquæries on M^r. PRIN'S Twelve Questions about Church-government.



Here is no sight so lovely, and taking to the eyes of all ingenious and sincere hearts, as naked truth; these which know its excellency will study to find it out. Truth is a jewell which lyes out of sight, as it were, in the bowels of many reasons, men must search for it, that will find it out, among truthe, this of Church

Government is not the least. There are many things this age hath brought forth about it to little purpose; most men beating about the bush; few that I have seene have discovered it in its nature. Some write so voluminous, heaping up so many distinctions about it, that they rather darken the truth then set it forth, rather intangle a mans understanding then informe it; others write so full of passion, as if they writ with poyson of Aspes, reckoning up mens personall failings to disgrace the Cause, not urging their arguments to convince the judgement, (among these I have observed one Master Edwards hath the quickest pen, and I have often thought that book should rather have been writ by Doct. Pecklington, Doct. Heylin, or one of the Archbishops Chaplaines, then Master Edwards, who hath been sometimes accounted godly.) Master Prin hath begun another way as unsatisfactory as any; though we hope there is more candor in his spirit: He professeth in the beginning he hath not leasure to debate the controversie; and then its wondred why he propounds these *Questions*. For either, first he layes them downe as positions undisputable, undeniable in respect of the cleareness of them

unto all understandings, or because of his name to them; for if he knowes (as all know) that have any light in this Controversie, that all these grounds, these whom he calls independents will deny, and their answer would be negative to every one. Or secondly, he propounds them as affirmatives which he intends to prove and cleere by solide arguments, and then he must have leasure to do it; and as yet the others negation is as strong as his affirmation, for here is no prooffe for it. Or else thirdly, as considerations in which he desires satisfaction as one being in doubt which way to walke, only these things for the present move him to be of a contrary judgement; the style of the booke doth not much favour this last, as being too full of confidence, and bitterness: If Master *Prin* had such a sense of the publick dissolts, he would not have gone to make the breach wider by setting forth *Queries* lusted with such invectives. I had thought sufferings had learn'd Master *Prin* a little more meeknesse. Mr. *P.* knows his name is famous abroad, and that the common people will all thinke that that must needs be true which he pleads for. Besides, hee knowes that the Reverend Assembly is now controverting of the thing, and that *Queries* will do little good while Arguments are expected on both sides: but since they are out let us see what are in them.

The summe of the first *Querie*, is, whether Christ hath set down in the Word any prescript forme of government for Kingdomes and Churches to follow; or whether (seeing there be different formes of civill government in almost every Kingdom) there is not a latitude, and liberty left them by Christ to chuse a government suitable to their State.

Ans.

Exod. 25. 40.

Hebr. 8. 5.

If this were granted, what absurdities would follow? For the Gospell would be straiter then the Law, Christ more unfaythfull then *Moses*, God set a patterne to *Moses*, which he charged him not to vary fro in a title, that was but a carnal Temple in comparison of this, nay, it was a type of the Church under the Gospell, Christ should neither be faythfull as a husband, head, nor King of his Church, if he should give others power to order it, to suit it as they pleased to their owne civill government, not setting down his own Lawes for them to walk by. In *Revel.* 11. ch. 1, 2. you reade of a measuring of the Temple: Now how can you

you measure without a rule? The meaning of that, according to Master *Prin*, must be thus (measured) that is, frame it according to your civill State, a miserable measure for a Church. In *Revelat.* 20. 1, its said the patterne of the new *Jerusalem*, (which is but the Church in her purest state, the same for forme with the former Church) came down from heaven.

Besides, look in this *Querie* and you shall find a contradiction, for he asks whether Church government may not be framed to any civill State if it be consonant to the Word, and yet questions whether there be any rule in the Word.

Secondly, if no prescript forme in the Word, why not Episcopacy as well as Presbytery? why such crying down of Bishops as Antichristian, for how can that be more Antichristian then any other, seeing there is no certain government in the Word? Episcopacy regulated and moderated (if all were knowne) is more consonant and agreeable to a Monarchicall government then Presbytery.

Thirdly, I aske of Master *Prin*, if Church government must be suited to States, whether Politicians are not more fit to consult about stablishing it? And why is an Assembly of Divines called to search the Word about it? Surely Statesmen know better how to fit the Common-wealth then Divines: there must be something in it, surely, or else the Parliament did very ill to have a Synod. If the Doctrine be true, throw aside the Bible, in this matter study the Law; and then it is well done of Master *Prin* to write of it, being his profession.

Fourthly, Whether Master *Prin* thinks it more reason that the State should be subject to Christs rule, or Christ to their direction; that the government of his Church should be fitted to States, or they to it. I know his religion, though his reason should stand a farre off, would abhor the thought of it: if you, and the Presbyterians go on that principle, the Saints will hardly be of your judgement, for they think Christ is King alone over his Churches, and hath not left them to substitutes, and the polittick considerations of men for to governe them.

These two places you urge out of 1 *Cor.* 14. 40. and the 11. 34. where the Apostle speaks of doing all things decently, &c. is far from this, it being about things that are meetly circumstan-

tiall, and ordering of things in a Church already constituted, not of the constitution of any Church.

The second *Quarie*, in summe, is, whether if any government be stablished by any State upon serious debate, every one is not bound in conscience to submit to it, and no wayes to seek an exemption from it, under paine of being guilty of arrogancy, &c. The Scriptures in the margin I wonder to what end Master *Prin* quotes them so little to purpose, looke on that place *1 Cor. 14. 32. The spirit of the Prophets are subject to the Prophets*; how full to the thing let all judge who know the scope of that place; by the Prophets there doth he mean the civill State, or the Synod, or both? And is not that spoken to a particular congregation, for the regulating the exercise of prophesying; or doth he meane by being subject, that the Prophets have an authoritative power over the other Prophets; I know not what he means by that place. The other places, *Rom. 13. 1, 2. of submitting to every ordinance*, &c. If that be true, then every man is bound to put out his owne eyes, to yeeld to blind obedience, never to search into the truth, for if he search and find it contrary to the Word, he must follow his judgement, and to follow his judgement is to be a Schismaticke, to be guilty of arrogancy, &c. to contradict the Word, to oppose an ordinance of God; so that a man must inevitably sin, take either part. Is not this to uphold the Papist tenent of beleeving as the Church beleeve? &c. I put it to Master *Prin*, if the Parliament and Synod should set up an Episcopall government, which he thinkes is Antichristian, whether he would not speak a word against it? Is not this a base bondage, *jurare in verba alterius*, to give up a mans faith and conscience to mens direction; but if the former be true, then this second must follow, if no rule, then you must obey what is commanded you. Suppose that is commanded may prove untrue, what if that way be not right, if that Synod and State should erre, what would you thinke of it then? &c.

Secondly, I humbly demand of Master *Prin* whether he and the other two holy men were not justly stigmatized and censured for speaking against the Bishops and Ceremonies? &c. which were stablished by so many Synods, and Acts of Parliament; and how he can excuse himselfe from pride and arrogancy in such

such a course; for by his owne rule he should have actually obeyed and not spake a word to the contrary. Such divinity will overthrow all the power of Scripture over mens consciences, only make that to bind which a Synod thinks good.

The third *Querie* contradicts the first, in the first hee asks whether there be any rule in the Word; here he asks whether that government which hath sufficient, if not most warrant in the new Testament is not to be chosen. In this he cries up the one government (which he instanceth in the fourth *Querie* to be presbyteriall) as tending to establish Christian unity; peace, &c. that which serves most effectually to prevent Heresies, Schismes, &c. Here is a bare affirmation, and the independents, No, is as good as your, I. Its desired Master *Prin* would prove what hee sayes, that independent government hath not such expresse warrant from the Word (another contradiction) as presbyteriall; prove that, and you shall be *Magnus Apollo*; as for the Scriptures you bring will little help you.

In this *Querie* hee quotes a saying in a Booke called *The bloody Tenent*, which was written by one as contrary to this as the Independents, as he is to the Presbyterians and they utterly disavow the Booke.

For the fifth, its answered by way of concession, that it will overthrow all nationall Churches, as not conceiving any such warrant in the Word, but for any forme of civill government it will stand better with them then Presbytery can; the mischiefs of Presbytery, are veiled with Orthodoxnesse, and preventing Schismes, &c. But if the Saints would pry into the formality, tyranny, inflaving mens judgements and consciences the Presbyteriall way, &c. they would looke upon it as that which is most inconsistent with their spirituall liberty, and with State priviledges. Its politickly done of you to put the best termes on your owne way how will you have it take else; I will not passe your bitter expressions (that one man would be, if possible, a independent Church, and republike subject to no lawes) I thought such language would not suit with you spirit, Master *Prin* especially that you would not speake so of them who were your best friends in your sufferings; which stood to you, and refreshed you when most of your presbyterians (Episcopall enough then) wereshye of you, I could name the men that used you kindly whom you now implicitly reproach; the independents give more to civell power then your presbyterians doe; I would faine know whether your presbyterians doe not hold; that

that an Act of a Synod or a Nationall Assembly is as valid and binding in Ecclesiasticks, as an Act of Parliament in civils; and whether the Parliament can *de jure* contradict their proceedings; whether they will affirme that the Parliament hath any jurisdiction over them in settling Ecclesiasticall matters, this is not a *Querie* without ground; for as far as the independents understand of the presbyteriall government in Scotland, its absolutely independent from the Parliament in respect of decreeing and in-acting matters of government; only this honor presbyterians give to their Magistrate, they must be the executioners of their Iudgements, to hang whom they condemne.

The summe of the sixth *Querie*, is, whether since the first preaching the Gospell, beleivers multiplying, they did not gather into Churches which had dependencie on, and was subordinate to Nationall Synods, &c. And if not to show the place where, and to name any eminent Author that ever maintained the contrary, This *Querie* is very bold and daring, yet I answer that beleivers did as soone as they were converted gather into particullar Churches, as is apparent, but that they were subordinate unto Nationall Synods, &c. *sub iudicio li est*; And it in many Kingdomes it might be so, *de facto*, yet whether *de jure*, and from a *pastinu* in the Word that we desire may be proved.

Suppose this should be true, that there cannot in any Kingdom such a Church be showne for many yeares; or at least no Writer expresse it; if so be it can be made forth from the Word, and conforme to the Saints practise in the Apostles times. I know no such Schisme in dissenting from all mens practises to follow the cleare truth: You challenge all to show you one eminent Writer who maintained the same; I will not go so far back into antiquity, as to bring you out a catalogue of Fathers, who though they had not a cleare light in that way, yet had many shrowd hints and notions in many things, which are practised by these you call independent. There be many latter Writers as eminent in holinesse, and without disparagement in learning to many whom you can produce for the other: (as Iames Doct. James in a *Journal*, the *opinion* of *Mr. Mather*, *Mr. Mather*, *Mr. Cotton*, with many of this age knowne unto you, to whom you will not deny eminency in learning) which have stood for this way; be-
sides,

sides, doth Master *Prin* think we have no more light discovered in these dayes about Church-government, then the godly had in former dayes; or must all the Saints be regulated by former patternes, then should Episcopacie be more followed then Presbytery, it being as anciently practised, & as learnedly writ for as it.

Your seventh *Querie* is the same in forme with the first and sixth, and as little in it as in any; for first he askes whether the Law of Nature that teacheth men to subject themselves to one publike forme of government in a State, doth not teach to subject to a National or Provincial Synod in matters of Church-government. This is answered in the first, beside the independents think that its as sutable to the law of nature, rectified reason, &c. for every particular man to have his vote in that which most concernes him; not to give away his reason to another, not to subject his conscience to any but Christ; reason, and politricks will show, Master *Prin*, that there is a sutablenesse to the Law of Nature in a *Democraticall*, and *Aristocrasiall* government (for this way of Church-government is made up of both these) as in Monarchicall, or meere *Aristocrasiall*; besides, Christ hath given to men no such power over mens consciences, as he hath to Magistrates over mens bodies. To let passe your bitter speeches, saying that there is no example for particular Congregations, (which you call Independents) except derived from the conventicles of the Arrians, Donatists, and other Heretickes. Leave off these names of Heretickes, Master *Prin*, you have been paid enough with that title, you may blesse God for these conventicles, in which you were remembered with teares, when others durst not name you.

Master *Prin* eighth and ninth *Queries* are in summe all one, thus, whether the concession of one Catholike Church, the Nationall assembly of the Israellites, the Synodall assembly of the Apostles be not an infallible prooffe of National Churches of a common Presbytery, &c. Its answered negatively. And though he say that the Independents answers are but evasions, wee shall judge them solide arguments till we see the contrary. The Nationall Church of the Jewes cannot be a patterne for us now, because the covenant of the Gospell is not made with any one particular Nation, as with the Jewes, but to all persons that em-

brace the Gospell, and beleeeve in Christ. You have no promise nor prophesie of any Nation to bee holy to God but the Jewes Nation, when they shall be called againe.

Secondly, Neither can Master *Prin* show any Nation, every member whereof is qualified for to make up a Church; which is the body of Christ, unlesse Master *Prin* will take in all drunkards, whore-masters, &c. to be members of a Church; whereas the Word sayes, they must be visible Saints; and this cannot be avoided in a Nationall Church. Neither is that Assembly in Acts 15. which you call a Synod, any prooffe for a Presbyteriall government. For first, I demand whether that Church had not power within it selfe to debate the businesse, and settle the controverfie, seeing there was a great strife among them about it. Secondly, I demand of Master *Prin*, whether *Paul* and *Barnabas* had not power (being Apostles) to determine the matter, as well as the Synod of Elders?

Thirdly, Whether they went not up principally to prove the false Apostles, that were among them, lyers, for they told them they were sent by the Apostles to make known that they must be Circumcised. Now to give testimony unto this, that they came not from the Apostles, they send chosen men to Jerusalem about it?

Fourthly, Whether this was not an occasionall meeting, not a Synod, which is a collection of the Elders of divers Churches into a body, but onely some of the Church chosen out and sent to the other Church at Jerusalem for advise.

Master *Prin* may think as slightly of the arguments given by the Independents, (as he calls them) from this head, yet notwithstanding his word, hee must give them leave to judge they are sufficient, unlesse the authority of Master *Prin's* name be argument; the Scriptures quoted serve to fill up the margent, nothing else, unlesse you open them, and argue from them; for these texts are used by the contrary side against you, and as validly still as yours, before more be shewne.

The ninth *Querie*, Whether the Independents challenging the Presbyterians to show a National Church in Christs time, be not an irrational and unjust demand, Ans. no, if the Scripture hath a forme of government for the Churches of Christ in after ages

1 Cor. 1. 1.
Phil. 5. 1.

Act. 15. 1.

Vas. 24.

to walke in; but to you it may seeme irrationall, who thinke Church-government must be ordered according to civill State, and be cast into that mould.

Master *Prin* from his *Queries* falls to his Logick, and demands whether a Syllogisme framed from the former, *viz.* No Nationall Church in the Apostles time. *Ergo*, None ought to be now, be not as absurd as these.

There was no meeting of Christians in publike Churches, but in caves, corners, &c. Therefore they ought not to meet in publike Churches now, but in caves, &c.

I thought that Master *Prin's* Logick would have distinguished between the forme of a thing, and the circumstance of place in the exercise of it, which is left to every Churches discretion, would this be a good argument in his Logick? that because the ordering of circumstances of time and place are in the Churches power; therefore the making of new formes of government, is, when the congregation men argue frō the not being of a national constitution of a Church in the Apostles dayes, to the denying of any now; they argue on this ground, being able to make it appeare, that the forme of the constitution of Churches in the Apostles time, is a patterne for all Churches to follow, and in no kind to vary from it.

Againe, he demands whether that way of arguing be not as absurd as this?

There was no Nation, Kingdome, City, Republike, Catholike, Congregationall, or Parochiall Church in *Adam's* younger dayes, before people were multiplied, but a family government.

Ergo, There ought to be none but a Family government now, no man would be so void of reason, no truly Sir, neither did the Independents think you would be so void of reason, as to father such an absurdity on them, who are as rationall as your selfe.

As for Civill government, let men alter it as they will, and if God will alter the government of the Church, as he did from a Family into a Nation among the Jewes, and if againe from a Nation God will alter it unto a oeconomickall or congregationall, we must yeeld.

Thirdly, Againe, whether it be not as absurd as this:

Every man in his infancy is born destitute of religiō, reason, &c.

Therefore he ought to continue so when growne a man.

The Christian Church in the Apostles time, while in her infancy was not National, but so and so, (what I pray) (not Independent. How know you that, Master *Prin*, we will not take your word.) *Ergo*, It ought not to be Nationall now. Here observe Reader.

Master *Prin* accounts the Church in the Apostles time, a poor weak Church, that had not so much reason for things then, as we have now; the Apostles, the stablishers of it, weake men; whereas there was more light of the Gospell, and gifts of the Holy Ghost powred out then, then ever since; even private Christians being as able to deale in the things of God, as most of our Schollers and Ministers are now; yet Master *Prin* compares the following that patterne, the following of a child in his infancy, that hath neither reason nor religion. Master *Prin*, follow you your perfect Church, wee will follow this infant patterne, and I beseech you, is not this argument you bring to fasten an absurdity on them, as absurd as this.

The Scriptures were writ in the infancy of the Church, therefore wiser and better Scriptures may be writ now, the Church being growne up into a Nation, having so many reverent Divines in it.

Secondly, You would needs make a Nationall Church State more perfect, understanding, and ripe Church then a Congregationall; we would thinke so too, if we had a Word for it.

And whereas you say the History of the Acts shewes that as beleevers multiplied their Church government and discipline varied, its answered if you meane by varying, that things before established by the Apostles in any Church was altered, its denied, and pray show the place if you meane by varied that they added rules for government as occasion served we grant it, for as they received not the knowledge of the Gospell at once so neither of discipline, neither had the Churches need of all the rules at once, but as God fitted occasions so he made knowne rules, yet so as at length to discover the whole forme of his House, as he did the whole mystery of divinity, to be as rule to all generations afterwards you see what your logicke is come to Master *Prin*, draw better consequences next.

Your

Your tenth *Quarie* is the same in summe with your second, only there you speake in generall, here you peticularise, and you aske of the independents whether in cōscience they are not bound to submit unto presbyteriall government in case that the Parliament and Synod should establish it; and whether it would not be a high degree of obstinacy singularity, selfe end, &c. to oppose this forme of government.

I Ans. If you require this of them, & charge them so highly in not submitting, I hope you will show your authoritie; either you would have them submit because what they command is of divine institution, or because commanded by their authority, if in the former sence, they must have eyes to see it as well as the Synod, or else their obedience will be hypocritically most displeasing to God; if in the latter, then the Popes council, decreeing any thing must out of as much conscience be obeyed by these that be under his authority, as the best things commnded by a Godly Synod, for *à quatenus ad omne valet consequentia*; if because they command, then what ever they command must be done; I put the case to *M. Prin*, whether when he challenged all the Divines in England to make good against them that Episcopacy was not *jure de vno*, whether if the King had called a Synod and had concluded it as the most Divines thought; he would have given up his judgements to their votes and submitted to their determination, it had bene hight of arrogancy, selfe ends, schisme in *Master Prin* not to do so, & so in point of law when most of the Judges had given in their judgements contrary to *M. Prin*, why did not hee submit, because the contrary was cleere to him, and he had sinned against his own conscience if he had gone back one jot from his opinion; what if independency should be set up, what if the Synod should maintaine the errours of Antinomians, &c. was *Master Prin* bound in conscience to say as they did, to speake against it would be schisme, faction, arrogancy, &c. *Master Prin* how is your spirit changed what wil you now submit to any thing, are you become a time server? have you given up your faith to other men? when Synods can say as they, Acts 15. it seemeth good to the Holy Ghost and us to lay these things on you, then wee will thinke we are bound in conscience to submit, else you must helpe us with new eyes.

In your eleventh *Querie* you go on in your way of bitterness and aske whether that independencie be not a wombe to all schismes, heresies, &c. its Answered no, its a seminary of holynesse a nourisher of love, a way to build up unto the fulnesse of Christ, your presbyterial way is a way inflaming mans consciences; crushing the parts of these Saints which you all Lay-men, is a way to deresse truth to hinder growth in grace and Spirituall communion with Christ, the Saints shall soone find it so.

In the last *Querie* M. *Prin* falls a jeering of his brethren. He would needs father a child on them, of the presbyterians begetting; they have put a nickname on them to make them odious, and now he asketh whether it be not an insolent proud name, &c. unfit for any Christian to arrogat, your presbyterians have pretty slights to defame these that are of a contrary opinion; as if one should call an honest man theese, and aske a man whether it were not a shamefull thing for him to be given to stealing. Know Master *Prin* these men scorn the name, they have disavowed it in print; the terme is more fit for you & these whom you stand for, a terme fit for your provinciall, and nationall Synods from whom there is no appeals, but to whose judgements all must submit as to an ordinance of Christ, & though but to question what is done by them is to be guilty of faction, schisme, arrogancy; these you call independants, confesse that they are accountable for their actions to every neighbour Church that shall in the name of Christ require it, they stand not independent from others but hold communion with all other Churches, both in the ordinances, and asking counsell and advise mutually; to let your other loose language passe much with what is in the former; take some Christian advise; remember you have not your hand in darkening the glory of any of the Saints; take heed of defaming a way w^{ch} for ought you know may be a way of Christ; it will cost you many a sigh afterward if God should convince you, you know Christ will never owne bitterness in maintaining any way though consonant to his Word. Remember, neither you nor the Synod are infalliable, but as subject to errors as others; never more damnable Heresies confirmed then by Synods (I speak not this to cast any blot on Synods or this Synod especially in which there are many holy and learned men) but to show that a man is not bound in

* See M. *Simpsons* Anatomie, anatomised.

Council. Trent.

in conscience to follow their decrees upō penalty of sin, arrogancy, &c. and not to seeke the least exemption from what they determine whose decrees may be subject to as great errors as any. Oh that a spirit of love were maintained among these which are brethren, though men differ in judgment must they needs differ in affection ! *M. Prin* if you will needs be busie in this controuersie leave off your *Quaries* for we will deny them all ; state your question ; set forth your arguments, open the Scriptures you quote to fill up the margin, be as breefe as may be ; call in your passion and consider, and doubt not of an answer to what you shall modestly set forth.

F f N f S

I have the honor to acknowledge the receipt of your letter of the 11th inst. in relation to the above-mentioned matter. I am sorry to hear that you are unable to attend to the matter at present, but I am sure that you will be able to do so in the future. I am, Sir, very respectfully,
 Yours, Sir, very respectfully,
 J. B. [Signature]

2 3 4 5 6

A ³⁴
SERMON,

Preached at
Kingston upon Hull:

V P O N
The Day of THANKES-GIVING
after the Battell, and that
marvailous Victory at *Hessam*.
Moore, neare YORKE.

By J. W. B. D.



10-166. 4 LONDON,
Printed by T. Badger, for Matthew Walbank, and are
to be sold at his shop at Grays-Inne Gate. 1644.

A
SERMON

Preached at
Kington upon Hull

V P O N
The Day of THANKS-GIVING
after the Battle of Marston
near York

By J. W. B. D.



Printed by T. Galt for Thomas Widdow, and
to be sold at his shop in Queen-street, 1744.

SERMON

Preached at Kingston upon Hull,

upon the day of Thanksgiving, after

the BATTLE, and that marvellous

Victory, at *Marston*, near

TORRIS.

Ezra. 9. The last clause of the 13. and 14. verses.

*And hath given such deliverance as this. Should wee againe
breake thy Commandements, and joyne in affinity with the people
of these abominations &c.*

H He people of Israel saw that they were in evil case,
when they were to make the whole number of bricks,
and yet want straw, *Exod. 5. 7. 8.* and in what case
may such Ministers of the Gospel thinke themselves
to be, that are to compose their whole number of
sermons, and yet want books: Such hath bene the misery of the
parts of my academy resident: that not onely our goods within,

nor our cattell without our apparel to cloeth us, or our lands & livinge to feed us, can suffice their insatiable inhumane and insufferable hunger. our selfe, but the very wealth of our callings, the fruits of many cold winters, and hot summer studies, our books, our manuscripts, our whole Libraries are defaced, plundered, (I may not say stolen, that is out of use,) burned or torged in pieces, or for the honour those treasures give to the subject matter therein contained, they use them to give fire to their Tobacco pipes, or for worse offices; *In qualla incidimus tempora?* was the complaint of the glory of the Roman language long agoe: Lord into what manner of times are we fallen? surely wee may use the words of the Prophet, *Lamentations* 1. 10. *The enemy hath stretched out his hand over all our pleasant things,* and as for us we sigh, and are in heaviness, whilst the present Sories in the Church of God, say like those of old, *Lament. 1. 16. Let us deplure it*—certainly this is the day we looked for: we have found and seene it. Oh but let our comfort be this, God will certainly say to their wickednesse, as to the waves of the Sea, *Iob 38. 11. Hüberr: shall thou come, and so far ber, and here shall thy proud waves be stayed,* and I call to mind this of the good Prophet *Jeremiah* in the great distress of the Church of God, *Lam. 3. 31-32. The Lord will not forsake for ever: But though he send affliction, yet will he have compassion according to the multitude of His mercies: but I draw nearer the words of the text.*

This Book in which lies the words of our text, is stiled the *Book of Ezra*, and no doubt but was penned by him: would you know who this *Ezra* was? you may reade *Chap. 7. 12. He was a Priest, a Scribe of the Law of the God of Heaven,* one that copied out the Scriptures and the Law of God revealed from Heaven: a man inspired with the Spirit of God; a pious man, a famous instrument for the good of Gods Church, and a great promoter of reedifying of the second Temple, what the Prophet *Jeremiah* had foretold, *Ezra* the Priest lives to see performed, and that in a twofold respect. First, in regard of the returne out of the captivity of *Babylon*. Secondly in regard of the building of the second Temple, for the returne of the captivity, *Ler. 29. 10. After seventy yeares be accomplished at Babylon, I will visit you, and performe my good word towards you, in causing you to returne to this place:* yea, and so that end that wicked men may see, that it is no privileg to be an instrument of punishing the people of God, *Jeremy 25. 1. at that time when I deliver you, I will*
punish.

people shaking of Babel, and that Nations should know of their
punishment, and the great Victory of the Lord, and his people, and his
long ago; and that the Nations may know, that the words of the
Prophets were not wind, *I will bring against it, and against the Nations, that will
Jeremiah hath prophesied against it, and against the Nations, that will
I say, which I Jeremiah hath told, I shall be to you, as a sign, and a
in the times of those captivities that went up from the land of
may hold of, Ezra 7: 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000*

Secondly, for the building of the Temple; but may read, *Ezra*
1: 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

Secondly, that he can make strangers to his truth the favourers of
his Church, as do servants to promote his honour, but quia
Thirdly, and lastly, to accommodate them with what necessa-
ries they shall need, so coming to pass what he hath decreed, God
so over-rules the King of Persia; that when the period of the per-
secution of Gods people is come, they shall come out; *But after such
a delivery as this, says, Ezra, shall we again break his Commande-
ments? (The Lord shall deliver us, and this shall we again break thy
Commandments?*

In the Text, note with these three points.

First, a gracious Commemoration.
Secondly, a pious Interrogation.
Thirdly, a particular Explication.
Fourthly, an Exhortation.
Fifthly, the effects, and they are two.
A gracious Commemoration;

A pious Interrogation, *Should we again break the Commandments?*
 A particular Explication, *And yf we do, afflicting with the people of*
these abominations.

An Exposition, *wouldst thou not be angry.* The effects follow.
 The viewing of the former should restrain us from the latter: and
 Gods unspeakable mercy work upon our obduracy. Of these then
 in Order: and first of the gracious Commemoration, or the rehearsal
 of his gracious dealing with his people, in giving them such deli-
 verance, as this. *And hath given us such deliverance as this.*

In the Text mention is not only made of a Deliverance, but mag-
 nified with an emphasis, of such a deliverance, *such deliverance as*
this. Many a time did God deliver his people, but such a deli-
 verance as this, ought to be of speciall notice. Many a time God did
 deliver them, as we may see in the Book of Judges: but yet which
 was such a deliverance as this? The deliverance out of Egypt was
 a more miraculous deliverance, but not such an ease and peaceable
 deliverance as this.

When God will punish, it's he that delivers into the hand of the e-
 nemy. *And he that delivers into the hand of the enemy.* When Gods anger was hot against the
 Canaanites, it was he that delivered them into the hand of the spoyle, that
 spoiled them: but when he would show mercy, he also delivers
 them out, sometimes by miracles, sometimes by the ordinary means
 of men. *Judges 2. 18.* Though he thus whipped them, nevertheless
 he rayed up Judges which delivered them out of the hand of their
 oppressors. Yet amongst many of their deliverances, we shall
 in divers respects not find such a deliverance as this: *Least hath given*
us such deliverance as this.

In which words we have three things to explaine.

First, what is meant by this deliverance.
 Secondly, he us'ed in what respects it is so emphatically magni-
 fied with such a deliverance.

Thirdly, and lastly, how God was said to give them such a
 deliverance.

I answer, first, that this Pronoun (*this*) notes out in that first
 poynt some particular deliverance.

Secondly, that this particular deliverance was their freedom
 from the seventy yeares captivity in *Babylon.* *Ezek. 2. 1. Ezech. 7. 13.*
 Thus you briefly see what this particular deliverance was.

Secondly,

Secondly, let's see in what respects it is so emphatically magnified, *(with such a doleful manner)*. We may observe that it is so worthy in emphasis in these five respects.

First, in regard of the freeness of it.
 Secondly, in regard of the peaceableness of it.
 Thirdly, in regard of the honourableness of it.
 Fourthly, in regard of the safety of it.
 Fifth, and lastly, in regard of their Accommodations with all conveniences.

First, in regard of the freeness of it, *without ransom, without payment*, no man forcing it, no man fighting for it, *Exo 9. 9.* He extended mercy to us in the fight of the Kings of *Edom*, three of their Kings severally one after another were slain: first *Cyrus*, *Exo 9. 11.* In the very beginning of this night he makes a Proclamation for us. Secondly, *Deu 19.* upon each of the Records finding that *Samuel* Deceit makes a Record, *Exo 6. 1.* Yes, and this Decree was made so strongly, and backed with such penalty, if not observed, *Exo 6. 11.* *That whosoever shall alter this word, the Lord his God will bring down his curse upon him, and he shall be cut off from his people, and he shall not be there, but he shall be as a dung-hill: Yea, and the freeness of *Deu* his spirit was such for this delivering, and the Temple re-edifying, that he commanded it should be done with speed. Thirdly, *Exo 7. 13, 14.* He made a Decree that all the people of *Edom* that would go with *Edo*, and with the Priests and Levites, they might go: thus we see the freeness of it, whereas other deliverances were not wrought without blood and compulsion from captivity.*

What *Edo* and his people were taken Captives in the overthrow of the Kings of *Edom* and *Gomora*, *Abraham* his Uncle delivered him; but it was not without blowes and blood shed, *Gen 14. 14, 15.* *Abraham* armed 318 of his trained Band, and he and his servants deviled themselves against the enemy by night, wherein he showed both his wisdom, and skill, in coming upon them in so many severall companies, and by night, in pursuing them as such a time as they least expected an onset. And he brought *Edo* back, the women, the people, and all the goods. *Agass* *Isaac* 3. 8, when *Edo* had provoked God to anger by their unlawful marriages, and their robbery, he sold them into the hands of *Edo*.

Shamash-nishin King of *Assyria*, to whom they were in bondage and slavery eight years, and when they cried a lie tyled *Othniel* up for a deliverer: but not without wars, and blood shed, and constraint, v. 10. And, *Adram*, when they lifted againe, God punished againe, and delivered them into the hands of *Jabin*, King of *Canaan* for twenty yeares. *Deborah* and *Barak* delivered them, but not freely, but by a strong hand, and by blood, v. 11. I might instance in many, but what need we more? Thus was it what a deliverance this was in regard of the freedome of it, no warre, no warre, no blood shed.

Secondly, in regard of the peaceableness of it. Though *Pharaoh* had consented to let *Israel* goe out of the bondage of *Egypt*, yet for all this they were not away peaceably, but with much murmuring and striving, v. 4. and 5. The heart of *Pharaoh*, and his servants were turned against the people, and under 8. 8. *Pharaoh* and the Egyptians pursued after them, and all the horses and Chariots of *Pharaoh*, and his horsemen, and his Army, and overdo took them incamping by the sea. Here was no such thing in deliverance out of this Egyptian slavery as was in the deliverance from the Babylonish Captivity.

Thirdly, in regard of the honourableness of it, they were not sent away striped, branded, or dishonoured, or with disgrace, or in confusion, but upon consultation had with their Priests, and Elders, and the most honourable amongst the Persians reflecting upon them, and the better ranks together with the Poorer, marched out orderly.

Fourthly, in regard of the safety of it: no enemies at their coming out, no *Amalek* in the way, no such wilderness droughe, fiery Serpents, or a forty yeares journey, as from *Egypt*.

But *Ezra* 7. 9. Upon the first day of the first moneth they began to goe up from *Babylon*, and upon the first day of the first moneth were at *Jerusalem*, according to the good hand of God upon *Ezra*. And *Ezra* 8. 22. I was ashamed to require of the King an Army, and horsemen, to helpe us against the enemy in the way, because we had spoken to the King saying, The hand of our God is upon us, and he will helpe us, and we will be safe.

and Wrath against all them that forsake him. And humbling themselves before God by fasting and prayer, God did so preserve them, that no enemy in the way troubled them: but *verse 31*. The hand of God was so upon them, that he delivered them from the hand of the enemy, and of such as layd wayt by the way.

Fiftly, and lastly, in regard of their accommodation for all conveniences, *Ezra 1. 4*. Wheresoever they sojourned (as you have heard) the men of that place were to accommodate them with silver, gold, goods, beasts; besides the free-will offerings of the house of God. And *Ezra 7. 15, 16*. *Ezra* was to carry over silver and gold, which the King and his Counsellors had freely offered to the God of Israel, and all the silver and gold that he could finde in the Province of *Babylon*. And *verse 19*. They were to take back all the Vessells of the Temple which *Nabuchadnezzar* had plundered from thence. And *verse 20*. If any thing else were necessary, it should be payd out of the Kings Treasures. Cast all these things together, and then tell me, if it might not well be emphatically expressed with such a deliverance as this. *And hath given us such a deliverance as this.*

The third poynt is, that God gave this deliverance. How did he give it? *Answer*. By working upon the hearts, and minds, and spirits of the Kings of *Persia*; freely to grant it; which lets us see how the hearts of Kings are in the hands of God, to move when, and what he will, *Ezra 1. 1*. The Lord stirred up the spirit of *Cyrus*, King of *Persia*, that hee made a Proclamation, &c. *pl. 8*. Whosoever would go up to *Jerusalem* to build the Temple, he might. And *Ezra 6. 9*. see how God stirred up the spirit of *Darius* to second this. And *Ezra 7. 13*. *Artaxerxes* had his heart also so wrought upon by God for his peoples good, that he made a Decree in his time to the same end. Thus you see in brevity how God gave such a deliverance as this. *And hath given us such deliverance as this.*

This may teach us when we are in captivity, prison, or misery, not to exclude Gods hand from working our happiness. If friends intercede, yet are they stirred up of God. It is he likewise that inclineth the hearts of the Captivators to hearken to their requests, overruling their spirits for his owne honour; and his peoples peace: so that we may say to such instruments, as *David* to the widdow of *Tikeah*,

where he instructed her first, and then employed her for the reducing of *Absolon* into his fathers favour, 2 *Sam.* 14. 19. *Is not the hand of Iouh with thee in all this?* So may we say, is not the hand of God with you in all this?

And now from their such deliverance, give me leave a little to looke upon our late deliverance; which when we have discoursed a while, we shall finde worthy an emphasis, and (*a such deliverance*) too: Concerning which, take this halfe a dozen of poynts. First, the name of the enemy, to whom in some places no lesse than a second *Cesarian* fortune, *veni, vidi, vici*, came, viewed, and overcame. Some Dang-hill spirits, and daunted hearts were vanquished with shewes, never came to blowes: the many advantages the enemy gained by treachery, celerity, and vigilancy made them looked upon by some as formidable. Their Treachery breakes voves, promises, and covenants, as *Sampson* did his threds of Tow; and so they may gaine their owne ends; they conscience not the *mediocr*, but often use inhumane cruelty to a stooping and submitting enemy, which one day shall more disadvantage their designs than all their policies have put them forward.

Secondly, Celerity, seldome monerhing it upon any one designe, or grazing their Quarters too low in any corner of the Kingdome, but by swift motion visits one Countrey after another, dividing the prey, and taking the spoyle of what they never sweat for. If any victory for our implety, it is approved to the utmost: whence wee might surely learne something.

Thirdly, and lastly, their Vigilancy in scouting by horse, and intelligence by foot, which are the two eyes of an army to look into the very bowells of an enemy. How advantagiously of late did they chuse out their ground, upon which God would have them receive their overthrow? no doubt more busied to finde out thole than him. How suddainly did their Allarms reach the enemy: which put the chiefe Commanders to an hasty collection of their spirits? how furious their first assault? how gradually did God abate their pride? It puts me in minde what I have read of the French, that in the first onset they are more than men; but ever after lesse than women. God would let man see that an Arme of flesh could not prevaile against him. Though in their presumption they thought to have devoured up all with open mouth. But they fought against more than they saw,

saw, not more than they felt, against a Deity, who made an impression upon their impiety, and was pleased to give his poore people victory against all their Treachery, Celerity, and Vigilancy.

Secondly, such a delivery, if we consider their quantity: But this wee cannot expresse punctually: some relate 20000. some 23: thousand, some much more, but *magnus minimus*, the least number great. Yet was God pleased from all these to deliver us; and as the Psalmist hath it, *When they would have eaten up our flesh, they stumbled and fell, and all the men whose bands were Mighty, found nothing.*

Thirdly, such a delivery, if we respect their quality: men of skill, men of will, yea, and men of ill too; men of cruelty, men of blood, men as yet not satiated with the blood of the Saints, many of them forraigne and savage beasts, in the shapes of men: others of them bloody, obstinate, and malicious Papists, who are glad to see the day they may be looked out of their Collers, to worry such as have for many yeares kept them in by the power of good Lawes: yet themselves even then had small cause to complaine, for they were layd upon them with a gentle hand: but alas now who feels not the misery of that undeserved clemency? many others their associates strengthen their hands against the innocent and faithfull in the land, whose consciences can assure them before that great Tribunall, that they are forced to stand up as true English hearts for their lives, for their liberties, for their religion, for their tender posterity: that are but themselves renewed, and should beare their names: yet they will not see the bent of those to whom they associate, but help unnaturally with fire and sword to waste the land of their nativity: the very heathen may rise up in judgement against them for this. What though these tell us how they hate Popery, and are as much for the Protestant Religion (truely called Catholike) as the best. We may answer them in St. *Austins* words in another kind, *Verba quid audes, facta dum video*, to what end do they give us such words, when we see such deeds? when they have imprisoned as many Masse Priests, as they have done painfull Pastors, and learned and godly Preachers; and plundered as many Papists, as they have robbed good Protestants, and made as much roome for Sermons, as they have made for sacrificing, *bisce peratilis causam venibamus*, then we are willing to heare their plea, till then they doe but *sordo canere*, spend words upon us for their profession in vaine. What though they be

not so devoid of reason, as directly to ayme at that advance: yet it directly, and by consequence, reason must nearer informe them, that that faction by their meanes cannot but be strengthened. And what though they gaine a bubble of honour for themselves in their course, yet their posterity would curse them for beslaving their liberty, *Isaiah 7. 2.* The Prophet tells us that *Aram* was joynd with *Ephraim*, but now *Ephraim* is joynd with *Aram*, for feare that *Isaiah* should want spoiling. Yet *Isaiah 18. 9, 10.* Mark what God said by his Prophet, *Gather together on heaps, O yee people, and ye shall be broken in pieces; and hearken all yee farre Countries: gird your selves and ye shall be broken to pieces: gird your selves and ye shall be broken in pieces: take countell together yet it shall be brought to nought: pronounce a decree yet shall it not stand; for God is with us.*

Fourthly, their resolution, most of them being desperately wicked, whom Sathan hath principled to make haste for hell: there is no designe so desperate as some of them will not attempt, though usually they be Bulleted, and fired out of this life for it: and are sent to meet with such matches as will keep fire for ever. They will vow, curse, & swear, and for feare that God should forget to punish their sin, they desire him to damne them; and divers of them have dyed (with God damne me in their mouthes:) and in their vows would say, that this, or that they would doe, this, or that Towne they would have by such and such a time; never taking God within the lists of their resolves; as if they would either have it without him, or else never. These are rebellious against God in their hearts, and disobedient in their lives, and these their resolutions God often infatuates and frustrates, that all the world may see their blinde and desperate folly. Gods soyling of so many of these men, of these desperate resolves, who in their approaches still march up furiously like *Jabu*, and look as if they were Lords before blowes, who having perceived the siege raysed before *Torke*, blessed themselves in the height of their terror, and felt their courage rise together with the siege, flattering themselves with an undoubted hope of a most glorious victory. Thus farre God suffered the waves of their pride to grow higher, and higher: but let not him that putteth on his Armour, boast himselfe like him that puts it off. *Hessam Moore* proved not a *Stapford*, a *Liverpoole*, or a *Bolton*, which two latter, though for a long time bravely defended, yet alas at length so great a multitude over-pow-

red

red their strength; famous little *Bellion*; who had twice before quelled the pride of a daring enemy, and repulsed him with shame; who can think of thee without sorrow? that at the third onset GOD should let thee suffer; wherein one example of cruelty is to be rigi-
 stred to all posterity; that when the Towne was taken, and much
 savage dealing exercised upon the poore, and so well disposed inhabi-
 tants, one amongst the rest they pistolled, and running behinde a
 Table they cut his throat, and fetched his Bible, upon which they is-
 sued out his bloud in abundance, *Usque quo Domine, usque quo* This
 doubtlesse was for the love they bore to the Protestant Religion,
videat Deus, & iudicet. Yet the proud waves of their wicked de-
 signe stay not here, but as bearing downe all before them, they coast
 it to another Country, till they come to their fatall foyle, where
 God seemed to have said to them as to the waves of the Sea, *Iob 38. 11.*
Hitherto shall thy proud waves come, but no further, here shall you be
stayed. They found *Hessam* an harder Countrey; there was more Iron
 and Steele wayted for them there, more Iron and Smoak to wel-
 come them than another place: They never dreamed of making such
 haste home, when they came on; as afterwards they made use of.
Let Israel know, and thankfully acknowledge, that this hath GOD
done.

Sixthly, and lastly, of so many wording men, let us but take
 notice of the paucity of swording men, it is well knowne that we
 had no small body at the first onset, but too many of the common
 souldiers did too soone face about: Let them thank me for the terme,
 but they know my meaning; oh where was the remembrance of
 their vow, of their Covenant, of that Cause which concernes many
 millions of men, women, and children; yet thus they backed those
 noble, valiant, resolute and hardy spirits, when they should
 have elbowed them in the field; to whom next under God thousand
 thousands owe deserved honour. God hath gone before us in it,
 therefore we may safely follow: He was pleased to give them the
 honour of the day, who is the giver of victories in battells. Cast
 all these together, consider them well, remember all their Cir-
 cumstances, and then doe but tell me, if this delivery merited not an
 emphaticall expression too; with such a deliverance as this *And*
hath given us such a deliverance as this.

Such a deliverance, by which our Consciences are kept from thralldome, our lives from the mercilesse cruelty of the enemy: our Townes from their robbery, our Religion (dearer than our lives) from their slavery, our Countrey from their insolvency, our wives and children from their tyranny. Such and no lesse was our deliverance than this. *And hath given us such deliverance as this.* So much for that poynt.

I come now to the second, the pious interrogation, *Should we againe break thy Commandements?* As if hee had sayd, we did thus before the Captivity, and thou didst punish us; and having had such miserable experience of the fruit of our wayes, let us not againe breake thy Commandements? *Should we againe breake thy Commandements?*

2. *Again:* That is, though we have beene in Captivity, and served seventy yeares under the lofty Lords of *Babylon*, yet God having delivered us from it in great mercy, should we requite him by our impiety, by breaking his Commandements? *And should we againe break thy Commandements?*

What Commandements? surely in a large sence all the Commandements, the whole Law; but more especially those against Idolatry, and matching with strangers, or the daughters of Idolaters, being of a false and strange Religion, *Deut. 7. 3. Thy daughter thou shalt not give unto his sonne, nor his daughter shalt thou take unto thy sonne, for feare of turning him from the religion of the true God.* But alas this they had done, they had matched with Idolaters, which was one of the greatest finnes that *Ezra* bewayles, *Ezra 9. 2. The people tooke of their daughters, for themselves, and their sonnes, so that the holy seed had mingled themselves with the people of those lands.* Yea, the hand of the Princes and rulers, had been chiefe in this trespass: Yea, I doe easily believe, that great men are apt to lead the rest wrong, and to trespass against God first, and the deeplyest, and verse 7. he confesseth his owne finnes, and the finnes of his people, and of their fathers: Since the dayes of our fathers have wee beene in great trespass, untill this day: and the next words following in the Text, *Should we againe joyne in affinity with the people of these abominations?* And see what good *Nehemiah* saith to this poynt, *Neh. last 27. Shall we hearken unto you to doe all this great evill, so to trespass against our God in marrying strange wives? especially considering what a deliverance we have had.*

Whence

Whence we may note that Gods deliverance of us out of former misery, should be a motive to us to make us beware of after impiety, having delivered us, shall we again sinne. *John 5. 14.* When our Saviour had cured *Bethesdaes* Cripple, he instructs him how to make use of this benefit, and how to behave himselfe for after times: *Behold thou art made whole, sinne no more lest a worse thing come unto thee.* Rather learne to serve God the better, considering what hee hath done for thee, *Psalme 50. 15.* *Call upon me in the time of trouble, and I will deliver thee;* and then what followes, *thou shalt glorifie me.* O consider what God hath done for us, and shall we againe follow our drunkennesse, our covetousnesse, our oppression, our partiall dealing with delinquents, our trespasses in doing Gods work negligently, our prophanation of the Lords day, and the like. Shall we thus requite the Lord for what hee hath done for us? oh no, lest as *Joshua* said, *Josh. 24. 20* to the people of *Israel*: If yee forsake the Lord, and serve strange Gods, then he will returne and bring evill upon you, and consume you after he have done you good. So if we returne to these, or the like former sinnes, God also will returne to plague us after hee have done us good. Therefore take heed that we againe break not his Commandements. *And shall we againe break his Commandements?*

I now come to the third part, the particular explication of the former Interrogation, and joyne in affinity with the people of these abominations. In which words we have three things to observe and explain.

First, what is meant by these people.

Secondly, what by joyning in affinity with them.

Thirdly, and lastly, what these abominations were.

First, what by these people? I answer, first generally. Secondly, More specially. Generally this was common to them, with the Ephesians, and all other Gentiles, *Ephes. 2. 12.* *That they were without Christ, being aliens from the common-wealth of Israel, and strangers from the Covenant of Promise, having no hope, and without God in the world.* That is, without the knowledge of God in the world, neither knowing what he was in himselfe, nor what he would be to them, without the comfortable feeling of Gods spirit within their Consciences, without the right rule of service and obedience to him, following dumbe Idolls as they were led. For *Psalme 96. 5.*

All the Gods of the Nations were Idols : And Psalme 115, 4. Their Idols are silver and gold, the worke of mens hands. There was but one true God, and they were all ignorant of him. In fury is God well knowne, saith the Psalmist, his Name is great in Israel ; sed non fecit taliter omni nationi ; he hath not dealt so with every nation, neither have the heathen any knowledge of his Lawes.

2. More specially : What these people were you may see, *Ezra 9.* latter part of the first verse, they were *Canaanites, Hittites, Perizzites, Jebusites, Amorites, Moabites* ; nay yet more, the *Egyptians*, & the *Amorites* : Lord how fowly was this people gone wide of thy way ? with which of the abominable Idolaters amongst the Nations had not they transgressed ? First, observe what God had commanded them, *Thou shalt have no other Gods but me.* And some of the learned think, that because the *Iewes* were so prone to Idolatry above all other sinnes, that the Lord put this Commandement in the first place : and how often doth God inculcate this in Scripture, shewing them the vanity, rediculoufnesse, and insufficiency of all other Gods.

Secondly, God had given them expresse charge concerning the most of these nations in particular, that they should not meddle with them for Contracts, Covenants, marriages, or the like. *Deut. 7. 3.* First, when God shall bring thee into a land which thou shalt possesse, and cast out many nations before thee : *Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, Jebusites, seven Nations, greater and mightier than thou* ; then were they to smite them, and utterly to destroy them, to make no Covenant with them, nor shew mercy unto them, nor to make any marriages with them, &c. And yet you see how poynt blanke they did quite the contrary with these nations : For first, they destroy them not, and therefore God used them ever after as instruments to plague them, and in great danger to have destroyed them.

Secondly, they made marriages with these very nations, of which they were so expressly forbidden.

Thirdly, not with one or two of them onely, but with all about them, *2 Kings 17. 15.* having once broken the hedge of modesty, and obedience, they sinned without limit, committing wickednesse even with greedinesse. And when the great men, or the Princes and Rulers, had once made it an example, who had the chiefe hand in it,

Ezra

Ezra 9. 2. the inferiours made bold soon to follow, till it grew to common, that no great matter was made of it: for communes and custome of sinne, out-faces the cry that is made against it.

Fourthly, observe that these severall nations served severall gods, some one Idoll, some another; so that Israel was now for as many severall gods as they had married wives of severall Nations: and what now becomes of, *Thou shalt have no other Gods but me?*

Fifthly, and lastly observe, that Israel had knowne, that God had cast out these severall nations for such like sinnes as they were now fallen into; for as the Psalmist saith, *They were mingled amongst the heathen, and learned their workes: they joyned in affinity with the people of these abominations. And should we againe breake thy Commandements, and joyne in affinity with the people of these abominations?* So much for the first poynt.

Secondly, let us see what is meant in joyning in affinity with them.

Answer. It is to make marriages with them, and to be linked to them in kindred, giving their daughters to the sonnes of the Heathen, and intaking of the daughters of the heathen to their sonnes, which affinity God had forbidden, and abhorred it; and yet this had over-spread almost the whole face of the people, **Ezra 10. 12.** Wee are many that have transgressed this way, yea Princes, Priests, Rulers, Levits, Commons, and almost all, **Ezra** the 10. from the eighteenth to the end. And **Nehem.** last Chapter, from the three and twentieth Verse to the seven and twentieth Verse. I saw Iewes, saith he that married wives of *Ashdod*, of *Ammon*, and of *Moab*, and their children spoke halfe in the speech of *Ashdod*, and could not speake in the Iewes language, but according to the language of each people. And I contended with them, and cursed, and reviled them, plucked off their haire, and made them sweare by God, yee shall not give your daughters unto their sonnes, nor take their daughters unto your sonnes, or for your selves; Did not *Solomon* King of Israel sinne by these things? yet among many nations were there none like unto him: but he grievously offended in joyning in
C affinity

affinity with severall and many of the people of these abominations. And shall we againe break thy Commandements injoyning in affinity with the people of these abominations?

In affinity: there cannot be affinity between them, but the sequells will be disadvantageous to the people of God: for they will induce them to more familiarity than can well stand with their integrity, and by faire words worke weake and unstable soules from the way of God, *Numbers 25.* the three first verses, When Israel was inticed by the beauty of *Moabs* daughters to commit whoredome with them; having no such abode as with those they had married and dwelt with: Yet from this they are inticed further to spirituall whoredome; they called the people to the sacrifice of their gods: and they forsooth were so complementall and so affable, that though the God of *Israel*, which had brought them out of the Land, had said enough to the contrary, yet they did cate and bowed downe to their gods, and *Israel* joyned himselfe to *Baal-Peor*, and the anger of the Lord was kindled against *Israel*, &c. and foure and twenty thousand fell of the plague for it. Thus God made them know him by feeling, whom they would not regard by hearing. And how truly herein did that of the Prophet *Hosea* appeare, *Hos. 4 11.* *Whoredome, Wine, and new Wine take away the heart:* And when the heart and affections are once gone in Gods service, what is all the body worth besides; for even as a man cannot see without an eye, nor heare without an eare, nor taste without a tongue, no more can a man serve God without an heart; leave that behinde him, and bring all the rest to Gods house, and it is vain. God will say of that, as *Joseph* did of *Benjamin*, *See my face no more, except you bring your brother Benjamin.* So see my face no more in my house, in mine ordinance, except you bring mee heart and affections with you. You know who said, *Filimi damibi cor, My sonne give mee thy heart:* But the wisest man under the arches of heaven had his heart stollen away by Idolatrous women, *1 Kings 10.* wherein *Solomons* worth, wealth, wisdom is wonderfully magnified, *Chapter 11. 1.* An eclipse comes that over-shadowes all this glory, as thus: But King *Solomon* loved many outlandish women, together with the daughter

of

of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites : and in the three next Verses, see what follows.

These were nations that God forbade the children of Israel to match with, for feare of turning them after their gods : but Solomon clave unto these in love, he had seven hundred wives that were Princes, and three hundred Concubines, and his wives turned away his heart, yea, when he was old. When then say some did he repent ? Truly *Josephus* in his *Antiquity*, and *Bellarmino* in his *Polemicals* speake but harshly of him. His salvation is not questioned by me : But I suppose, that though his wives drew away his heart when he was old ; yet he repented when hee was older ; witnesse his book of *Ecclesiastes* wherein his folly is acknowledged and bewayled ; onely note this by the way ; what the wit, and wisdom of man is, without the assistance of God ; when the Lord leaves a man to leane upon his naturalls, or artificiall Wisdom, it is not able to support him. Therefore as the Prophet saith, *Jeremiah* 9.23. *Let not the wise man glory in his wisdom, for the wisdom of the world is but foolishnesse with God*, saith the Apostle, *1 Cor.* 3. 19. And *Deut.* 17. 17. *God hath given charge that the King of Israel should not multiply wives unto himselfe, that his heart turne not away.* Yet you see that though God had given this charge, and had appeared unto him twice, and had so plainly manifested his will unto him, yet *Solomon* fell from the way that God had shewne him, and becomes as vile as many of the heathen, and goes beyond many of his ignorant and common subjects, in affinity with the people of these abominations : And shall we againe breake thy Commandements, in joyning in affinity with the people of these abominations ?

Let us now come to the third and last poynt, to know what these abominations were.

It was an abomination to God to have his people, to vyhom he had made himselfe knowvn, to fall off to serve Idols, and dung-hill gods, that had but the name of gods, not the nature. In the first Book of *Kings*, the eleventh Chapter,

Solomon is said to goe after *Milcom*, the abominations of the *Ammonites*, but it was not the *Ammonites* abomination: that is, the *Ammonites* did not actually abhorrate it: but that was an abomination in the sight of God, and should have beene so in the sight of all his people. Not onely Abhorminable, but Abomination its self in *obstratio*. And verse 7. He built an high place for *Chemish*, the abomination of *Moab*; he stowed his affection first, and then costs and goods to promote Idolatry. And verse 8. He did the like for all the strange wives, which burnt Incense and Sacrifice to their gods, Wonderfull, so weak a Sex out-strip so wise a man in their constancy, every one of them constant to her god; and *Solomon* unconstant to his. He brought over to all theirs, and none of them brought over to him. Dumb Idolls shall gain more Devotion, than the eternall, and ever-living God. Lord what is man in his owne strength? if the illuminating spirit of God shine not into the darknesse of his heart, hee will travaile but in darknesse to darknesse. And not onely here, but in many other places of the Scriptures, Idolatry, or giving honour unto Idolls, is called abomination: *Deuteronomy* the seventh Chapter, the two last verses: *The graven Images of their gods shall yee burne with fire, &c.* Yea, and the very silver that was upon them was an abomination to the Lord: Why so? because it helped to beautifie them, and adorne them; by reason of which, the people were more mad upon them, and did more reverence them: so that God accounted it as accursed things, and his people might not bring it into their houses. *Ezekiel* 8. 6. *Sonne of man seest thou not what they doe? even the great abominations that the house of Israel committs, &c.* What were those abominations? Verse 10, 11. *Every forme of creeding things, and abominable beasts, and all the Idolls of the house of Israel portrayed upon the wall round about; and before them there stood seventy men of the Ancients of the house of Israel; there they had Censers, and a thick cloud of Incense went up..* This was to be offered to God, not to Idolls. In the fourteenth verse more abomination, *Women weeping for Tammuz.* In the sixteenth verse more abominations, *Men*
turning

turning their backs towards the Temple of the Lord, and worshipping the Sunne. 2 Chronicles 34. 3. 4. Josiah having taken away the high places, Groves, carved Images, molten Images, and the Images of Baal; in the last Verse hee is said to have taken all the abominations out of the Land.

Secondly, another branch of their abominations, was the pollution of "one another against the light of nature. Rom. 2. 14, 15. *When the Gentiles, which have not the Law, (that is the written Law of Moses) doe by nature the things contained in the Law; these having not a Law, are a Law unto themselves, having the dictate of reason, and conscience to guide them, they shew the workes of the Law, (that is, such workes as the Law injoyne) written in their hearts; their consciences also bearing witness, and their thoughts accusing, or excusing one another.* Yet these against the light of nature uncovered the shame of their nearest flesh and blood with these grand abominations. Leviticus Chapter 18: from the 6. verse to the 24. Then he addes after a particular nomination of all those abominations; *defile not your selves in any of these things: For not in one, or two, or three of them onely, but in all these abominations fore-named, the nations are defiled, which I cast out before you; and surely, if they were defiled with all the abominations reckoned up in that place, they might well be termed a people of abominations indeed. And shall wee againe breake thy Commandements, and joyne in affinity with the people of these abominations.*

With the people of these abominations.

Whence wee may observe, that Idolatry and sinnes done against the light of nature, are abominations before God, 1 Per. 4. 3. Idolatry is called abominable, abominable Idolatries, and here I say in *abstracto*, abomination; and they render the people that practice them abominable, and to bee abhorred in the sight of God, Levit. 26. 39. And in the place of St. Peter fore alledged, you may see what the rest of their sinnes were: they walked in lasciviousnesse, lusts, (you have the particulars in the eighteenth Chapter of Leviticus) *excesse of wine, banquetings,*

quetings, revellings, &c. which the dictate of right reason might have kept them from.

Such as these are an abominable people, or people of abominations. And hath not that noble County of Lancashire too lately seene and felt the like abominations in this their last Allarme, from that Country-plundering army, did ever the Heathen in excessse of wine, revelling, banquetting, in lasciviousnesse, or lawlesse lusts exceed them: have they not ravished women, defiled Virgins? and some of them made their boasts of the generallity of their intentions that way; whereupon, from credible report, some poore innocent, and well-affected women, and virgins have become as distracted, other drowned themselves upon it for grieve, as ashamed ever after to looke their friends in the face, or any longer to live: other resisted to death, and were pistolled, so that we have cause to take up the Prophet *Jeremiah's* complaint, *Lamentations* the last Chapter, the eleventh verse. *They ravished the women in Zion, and the maids in the Cities of Judah.* But God remembred them in his appoynted time, and some of them will doe so no more.

Now concerning Idolatry, it may be committed two wayes, either when man worships somewhat for God which is not, as the grossest, and most corrupt amongst the Heathen did; or else when a man worships the true God after a false manner: and thus the Papists are grosse Idolaters. First, conception. Secondly practice. First conceptive. The vulgar Papists, which the more learned cause to erre, they conceive of God, so as he is represented unto them in Images and Pictures, which helpe to frame their conceit like that of the *Anthropomorphites*, to conceive of God as of an old man sitting in heaven, or *sub humana specie*, as *Cicero* saith, the most of the nations conceived of the great God. Thus in their mis conceiving of God they make an Idoll of him, framing unto themselves such a God as there is not: yea, daring to paint the Trinity, as subject to humane sence, and resembling a spirituall and unbounded essence, by an humane and corporeall shape. In this sence it is truly said, *Hab. 2. 18.* that the Image is a teacher

teacher of lyes, because it causeth another thing like unto its selfe to come into a mans minde ; when as that thing which it pretends to resemble, is nothing like it, but differs from it *plusquam genere*. A Pidgeon may better resemble a Sheep, than a finit, corporeall, organically sheepe can an infinite, incomprehensible, and spirituall essence. Thus *Jeremiah* the tenth chapter, and the eighth verse, *The stock is a doctrine of vanity*, it can resemble nothing but vaine, and unprofitable things : Yet thus be stocks, images, or corporeall representations, are the vulgar Papists taught to conceive of God : so that they are Idolaters conceptive.

Secondly, they are so peactice, they bow to graven Images, and doe not worship God immediately in Christ, but by Saints, Angels, Pictures, or corporeall representations, or the like trash of humane invention, unwarrantable in the substance of Gods worship : thus though they pretend to worshippe the true God, yet it is in false manner. To whom I say, as the Pharisees to Christ, *By what authority doe they these things?* Nay, and doe not divers of them sinne also against the light of nature, in marrying within the degrees prohibited in sacred Writ ; and yet they (*Alter Deus in terris*) will not boggle to dispense with that too, and so by consequence should be of greater power than that power that made the Law : surely in these they are before God a people of abominations, *And shall we againe breake thy Commandements, and joyn in affinity with the people of these abominations?*

The reasons why so accounted before God, may bee these : the first may be drawne from the manner and nature of their worship and service : it is of their owne invention, shuffling out that which God in great mercy and wisdom from heaven hath manifested in his word : as if that were not eminent enough, *Matthew* 15. 3. Christ said to the Pharisees, *Why doe yee transgresse the Commandements of God by your tradition?* Alas in the ninth Verse, *In vaine doe they worship mee, teaching for doctrine the Commandements of men.* GOD bid his people offer Sacrifice ; but hee left not it not to the matter

matter what, or the manner how for man to prescribe. If a man had sacrificed and offered a Dogs neck, or Swines blood, (as it is in the Prophet) would not GOD have abhorred it?

Well, is this so, that Idolaters, and sinnes against the light of nature, or the Dictamen of right reason, are abominations to God? This then may be an use of instruction to teach us what to judge of them: they are abominable in GODS sight: God loathes their sacrifices, and abhorres their service, and cannot away with their practices. Let them vaint whilst they will in their words, varnish what they can in their works, beautifie the works of their owne hands with gold, silver, and outward ornament, to make them inamoured of them, God seeth the workes of their hearts are naught, and that this their way is their folly: it may be plausible to carnall eyes, but in Gods eyes no better than abominations. *And shall we againe break thy Commandements, and joyne in affinity with the people of these abominations?*

Secondly, if so: then a Use of reproofe to such chat affect this affinity, and take delight in their needlesse familiarity, and goe about to defend, excuse, or plead for them, or the like, seeing God himselfe hath passed sentence upon them, and *let God be true, and every man a lyer.*

Thirdly, and lastly, if so, (as you have heard) then every people cannot be saved in their owne Religion, practising according to their owne devised principles, as some fondly have seigned. For as there is but one God, so but one Baptisme, and one truth, as saith the Apostle, and whosoever shuffles out this truth, and practiseth according to their owne principles, shall be sure to come short of that reward which the faithfull sheep of Christ who heare his voyce, shall attaine unto.

Thus much for that poynt.

The Expostulation followes, *Wouldst thou not bee angry with us?*

This Expostulation implyes a strong affirmation, as not onely

only here, but in many other places of sacred Writ, as if he should have said; doubtlesse thou wouldest be angry with us: Now God is not subject to any passion, or perturbation of minde, as men are: And therefore this, and many such like speeches are spoken *ad imitationem humanis*, after the manner of men. God is not angry affective, but effective, not by any turbulent passion, as the creature is. God is not angry affective, but effective, not by any turbulancy of inter-nall or subjective passion; but is so said to be in regard of the effects, as when God doth to men, as one man in his anger doth to another; then God is said to be angry as to frowne upon him, to chide him, to dis-affect him, to strike him, punish him, kill him, or the like: and when God doth the like, then he is said to be angry; for these and the like are the signes of his anger.

Wouldst not thou be angry with us? Angry with us, for what? the fore-going words import; For joining in affinity with the people that live in idolatry, and uncleannesse. Whence note, that it is the peoples impiety that provokes God to bee angry, *Deut. 32. 21.* These provoked me to anger with their vanities. And *Deut. 32. 16. 17.* God having foretold how the people should goe whoring after other gods in a strange land, and that they would forsake him, and break the Covenant which he had made with them: then hee tells them that for this his wrath would waxe hot against them: and then see the fearefull effects of it in that place. To the like purpose read the seventh Chapter of *Jeremiah*, the 18, 19, and 20 Verses. And *Psal. 78.* from 30. to 34. where the many benefits are Catalogued which God did for Israel, yet they were not estranged from their lust: but whilst the meat was in their mouths the heavy wrath of God came upon them, slew the fittest of them, and smote downe the cholen men that were in Israel: for all this they sinned still, and believed not for his wondrous workes; therefore their dayes did he consume in vanity, and their yeares in trouble. And Verse 58. they provoked him to anger with their high places, and moved him to jealousy with their graven images. And *Numbers 25. 3.* when the Israelites had

had committed whoredome with the daughter of Moab: It is there said, *That the anger of the Lord was kindled against them.* Thus we perceive the Doctrine plaine, and the Scriptures are every where copious of it.

The reasons why a peoples impiety provokes God to bee angry are many: I will onely content my selfe with these three.

The first may bee drawne from the purity of Gods nature, to which nothing is more opposit than the ugly impurity of sin, *Hab. 1. 13. Thou hast purer eyes than to behold evill, and thou canst not look on iniquity.* That is, thou canst not looke on it, with approbation, or delectation, sed with indignation, thou canst not looke upon it by way of approbation, or delectation, but by way of indignation.

The second may be drawne from the holinesse, and equity of the Law of God, which is transgressed, and so God made angry by a peoples sinne, when they preferre their owne lust, before the observance of such a Law, *Deut. 4. 8. What Nations is there that hath statutes and judgements so righteous as all this Law which I set before you this day.* And shall hee not be angry then at the breach of such a Law.

The third and last may be drawne from man himselfe: God is angry to see man worke his owne ruine, that the sweet poison of sinne should bewitch him to destroy himselfe; When God had forewarned *Israel* of sinne, and yet saw him sinne against what he had forewarned him of. See how mournfully he expostulates with them *Why will ye die? O ye house of Israel!* And *Hosea* the sixth Chapter, from the fourth to the eighth Verse, *O Ephraim what shall I doe unto thee? Oh Judah what shall I doe unto thee; for your goodnesse is as the morning cloud, and as the dewy dew it goes away, therefore have I shewed them by the Prophets; I have slaine them by the words of my mouth, and thy judgements are as the light that goeth forth, &c. But they like men have transgressed the Covenant, there have they dealt treacherously against me.* Thus God is angry to see his owne Image defaced, and that men should walke in darknesse, rather than light, when he had so clearly made the way of salvation known unto them.

Well

Well, is this so, that a peoples impiety provokes God to be angry? this then plainly lets us see what it is that hath so much provoked Gods wrath and anger against this land and nation. Oh it is sinne.

First, it is great and grievous sinnes.

Secondly, such sinnes unpunished.

Thirdly, and lastly, such sinnes also unrepented of in private.

For the first, What sinne is it that *England* hath not beene guilty of? what sinne was in *Israel* that hath not beene in *England*? I will runne but through some capitall ones, by way of parallel, and ex *pede Herculem*, &c. was it shedding the bloud of the Prophets, *Luke* 13. 34. what havock was made of such as could be caught in the Marian dayes? and how much more should be spilled now, if the bloudy and cruell Romanists, and such like, could but attaine their ends: but their curbe is, that they have so many of their Priests in prison already, that they dare not beginne to give way to their fury to the full, for feare that these Pot-mongers (yet holy Catholikes) doe too speedily answer it, and bee helped towards their purgatory in an hempen string. Yet so many as God suffers to fall into their hands, they doe use most basely, doggedly, and unworthily, and irreverently, testifying by their facts, what they wish in such cases: and these times can tell what inhumanity and cruelty have beene used to some of them, even to the very death.

Secondly, was it pollution, or prophaning of the Sabbath? *Ezekiel* 20. 13. Wee have prophaned our Christian rest, or Sabbath, if a man may so call it, and not be accounted a *Sabbatarian*, because the word is Hebrew; I know no reason else, the world knowes we meane no *Jewish* Sabbath? but be it the Lords day, equivocently wee meane the same; no thanks to some that we have a day to humble our selves in before God, and acknowledge our sinnes, and confesse our faith, and learne his will, called by either name. We have prophaned this by a Law, and have set men at liberty to sinne: so that God might have the name of it, and mans lusts, and the devils

most of the practice. Before wee restrayned the preaching of the Word, and so quarrelled with the Prophets, that wee made them weary of Preaching, and for feare that they should urge some Law to curbe men from sinning, they let them have liberty as by Law, that they might sinne without curbing; and as if the corrupt nature of man were not apt of its selfe enough to sinne, the winde of such wickedness hath blowne in the sayles of it. Blessed be the name of the Master and Lord also of that day, that we have lived to see a godly direction for the reformation of it.

Thirdly, was it shamefull swearing, and swinish drunkenness? wee have herein exceeded our neighbouring Kingdoms, and other Countries: The *Belgian* Souldiers, and the *Indian* Pipers shew'd us but the way; the Disciples have exceeded their Masters: Drinke and Tobacco are become almost as relatives, *Posito uno ponitur etiam & alterum*; or like body and shadow they follow one the other. I may safely say no two creatures in England have bene more abused of latter yeares, especially Tobacco; many give fire here, that will not charge an enemy: and if you aske most of them why they take it, being young, and in perfect health and strength, they will say, they can give you no reason for it, but because others take it: surely they sinne in so needlesse mispending of that creature, which hath its naturall and medicinall effects as other Herbes have, being rightly used. This is like the answer of a no—Religion Gentlewomen I have heard of in *Lancashire*, who saying her Husband was a Protestant, was asked the reason why she also went not to the Church? to whom shee would give no reason but this, Because it was not the fashjon of the Gentlewomen in that Countrey to doe so: Many take it onely to keep them from being idle: and I have knowne divers to have brought such a necessity upon themselves hereby, that they could not be without it. If an old fire-house, and common Tobacco-taker be but without smoke a moneth together, they are both in danger to fall in pieces.

In the dayes of yore, *England* was the most temperate of all the Northerne Countries: and in the dayes of our fathers
it

it was as great a wonder to have seene a man drunke, as it was of late upon a market day to have seene a man with money sober. The Apostle tells us in his time that those that were drunke were drunke on the night : but in our times they were drunke on the night, and all the day too. It was our honour when it was but said the drunken Dutch ; it was our shame when it might have beene sayd, the drunken English. Before the phrase runne (as drunke as a Begger : but now of late Beggers could get no roome to be drunke in for swarmes of Gentlemen. Of late our land was over-flowne with drinckes (but woe unto us that we have sinned) now it is as over-flowed with bloud. Oh a drunken devill is hard to cast out : this kind indeed will not out, without fasting and prayer.

Fourthly, was it swearing or blasphemy ? it was so common in *Israel*, that the Prophet complained, *that the Land mourned because of Oathes*. And in *England*, Oathes have striven with words : and our children have no sooner learned to speake than they have learmed to swear. *Bravadoes* thinke that they cannot be terrible enough without swearing. *Joshua* wonne farre more battailes with fewer Oathes : nay some gracelesse gentlemen have thought it a grace to their speech : it may be so, for they often use it before they dine : and as if old oathes were out of date, and had worne away their vigour, they have devised new ones to helpe them on with more expedition towards the Brimstone mines. Tavernes, Tipling-houses, Courts, Countreys, Cities, Towns, Chambers, streets, have all of them abounded herein. Lord, how many oathes have beene sworne in one town, upon one market day ? how many in a weeke then ? how many thousand thousands in a year ? and we have used it in all these places many yeares ? how should the Lord chuse but be angry with us ?

Fifthly, was it whoredome, or all manner of uncleannesse ? Thus was it in *Israel*, *Jeremiah* 5. 7. *Though I fed them to the full, yet they committed Adultery, and assembled themselves by companies in Harlots Houses. They frequented Stewes, and whore-houses, and spent their strength in the houses of Strangers;*

gers ; and hath not this beene a great part of our gull-gallants practice in the time , or the apprenticeship of their folly ? and what have they more to boast of , than their uncleannesse ? I have with much griefe observed it to have beene the customary , and almost continuall discourse of these men at their Tables : and have boundred their discourse ; give me leave to say , within the compasse of these four H. H. H. H. A Hound , an Horse , an Hawk , and an Whore . God hath taken up their mindes now with somewhat else , and what fruit have they now of such passages concerning these as of which they may bee ashamed ? how freely would these spend their Blouds in needlesse and rash duells ? Let us see how much of it they will now spend to succour the Land of their nativity .

Sixtly , was it pride . *Isaiah 3. 16. The daughters of Zion were haughty , and walked with stretched out necks , and wanson , or wandering eyes , walking and mincing as they went , and made a tinkling with their feet .* Are the daughters of England behinde with them in this ? And was it pride in the daughters of *Israel* , and no pride in the daughters of *England* ? Was it sinne in them , and none in these ? or is not the God of *Israel* the God of *England* ? Yes , but was there ever *peccatum sine pænis* ? a naked sinne , that had no excuse to cover it ? I thinke not : The first sinne that ever was committed , was no sooner in the world , but our first Parents had provided a cloake too of excuse for it , but it could not hide it from God , no more than fig-leaves could their shame . Oh , alas in ours , it is but the posture of good breeding , it is but a comely framing of their pace , and a carrying of their bodies with a grate .

For answer , I say they may be postured in humility , paced without affected nicity , and apparelled in modesty : But when these are done affectedly , to set themselves out for the applause of Popularity , we know certainly , that its none of the least impiety , and will bring the like plague to these , that he did to those .

¶ Doe they thinke that this Scripture is out of date , *1. Tim. 2. 9. 10. Wherein they are taught to array themselves in comely apparell , with shamefastnesse , and modesty .* Now all sorts of apparel

apparell are not comely for all sorts of people: Neither can every
 one with shamefastnesse and modesty weare so good, or such
 and such, as God hath made much above them in Birth, Worth,
 or Calling, though they were able to get it, not with broyded
 Haire, or Gold, or Pearle, or costly apparell. See the *Geneva*
 note upon that place, but as becometh women that professe the
 feare of God, with good works, 1 *Pet.* 3. 5. After this manner
 in time past did both women that trusted in God attire them-
 selves, and were subject to their husbands. Yet there were ma-
 ny of them very holy women, and come of good stock, and fa-
 milies, such as *Sarah*, *Rhbecca*, *Rachel*, and the like: If these
 with a good conscience might safely have worn all the ap-
 poyes, and outlandish fashions that were then to be found, in
 other nations and countries, we know that they have bene able
 to have compassed them; but you heare that they were subject
 to their Husbands, no doubt in that particular as well as others,
 to weare such apparell as they in their wisdom, and discre-
 tion, thought most fit for them, but that was in those dayes when
Sarah called *Abraham* Lord: yea but since that time many
 of the daughters of *Sarah* will greede Lord it over *Abraham*,
 and carry themselves as if they had bene made for nothing else,
 but painted steepe, to hang new fashions on, what *France*, what
Spain, what *Polonia*, what *Italy* can invent, or what these foure
 Nations can devise, only a beaush English will have for a guide,
 wherein every one sinfully transgresse their ranke, and doe not
 modestly apparell themselves according to their callings, and sta-
 tions, but every one will array themselves in as high a manner
 as they can reach, as though it were lawfull for a man to doe all
 that hee might doe, such people will be sure then to doe some-
 what which they should not doe: Wee have many Yeomen in
 England, who have better estates, then divers Esquires have, yet
 it is ridiculous in these men to behabir themselves equally with
 Esquires: I might instance in many others, but of all the rest
 these two especially, may be instanced in. I have lately in Eng-
 land observed two great plenties, common Attornies, and com-
 mon Ale-houses: but mee thinkes I perceive also two great
 dearths, that is of worthy, and ancient Esquires, and of substan-
 tiall

tiall, and ancient Yeomen: For the former are almost all cramb-
 led up to be Knights: O how glorious a land of Ladies then
 have wee: For the latter, the most of them will needs besooke
 themselves into Gentry, and so beget a nick name before the
 time, that becomes them not: And as for great ones, some of
 them also vainely lay out more upon new fashions in one six
 moneths, then perhaps would maintaine an Hospitall for twice
 as long after: they have forgotten it seems (or else make no-
 thing of it) that God will visit those that weare strange appa-
 rell. But what should I exempt the pride of mens heeles any
 more, then that of their heads, or any other part of the body?
 surely no, what shall I say then of gingling, and tinkling
 spurs, which are as nothing in these dayes. Why? because
 custome has made them commendable. Well, but seeing it is
 the fashion, will not excuse a man if it be a sinne: was the tink-
 ling with the feet with such thin curious plate, as the daughters
 of *Sion* had upon their shoes fin with them. And is their tinkling
 with the heeles none in ours? Its true, I grant it, such may
 for necessities sake be had, without affection, or priding a
 mans selfe therein, hee whose heart can answer thus much for
 him, is well: but I feare mee, where one can doe thus, if the
 Conscience be asked, five cannot. And if they be worn *Extra
 necessitatem*, and with affectation, and pride, then surely whe-
 ther we will, or no: Wee must in reason acknowledge it a sin-
 pernit me mine from, and then I say thus: It may be some
 graceless Heir of some grave Improprator, who was willing to
 out himselfe of what his Father left him (not out of conscience)
 but being out of coyne, was the first Inventour of this fashion,
 who having laid the price of the Steele upon his backe, was
 ever after content to weare the bells at his heels: customeary
 finning is an old fashion; yea so old, that I wonder that new fa-
 shion Mongers leave it not off, and take up a better.
 Was it loathing of *Manna*, or weariness in Gods heavenly
 Ordinances, *Mat. 1. 13.* Yee have said what a weariness is
 this? and yee have smited at it, (saith the Lord of Hosts) oh
 have not wee done so, and bene so? And have wee not said is
 much in our hearts, as the *Towes* did, *Amos 8. 5.* Which will
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the New Moon be gone, that we may sell corne; and the Sabbath, that we may set forth Wheate; and make the Ephah small, and the Shekell great; the measure too little, and the price too great. Thus have wee said, oh when will this day be ended? The Lords day is a long day, the worldling is out of his Element, till his Nose be over his dung-hill. And what dullnesse and wearinesse have wee found in our selves at Sermons, Sacrifices, Sabbathes? when but a reasonable portion of time hath beene allotted to us? Surely, if wee had any delight in these things, wee should soone have shaken these off: for *irabit sua quicunque voluptas*, that which a man hath pleasure and delight in, takes away the tediousnesse of it.

Eighthly, and lastly, was it stubbornnesse and hard-heartednesse in an impenitent state, under so much variety of mercies and judgements, *Jeremiah 18. 12. Notwithstanding Gods proclaiming of mercy, verse the eighth, and threatening judgement, verse the tenth, yet they said they would walk every man after his owne imagination, and doe every man after the stubbornnesse of his owne wicked heart.* Thus againe it was with the Jewes, *Psalm 78.* almost throughout, with interchanges of judgements and mercies; and hath it not beene so with us? with how many mercies hath God wooed us from our wickednes? and by how many judgements would he have terrified us from them, by Plague, Pestilence, Famine, Pox, cold Springs, late, and rainy harvests, decay of trading, and the like: but we still remained with dry eyes, and hard hearts before him; and now he hath sent the heaviest of his judgements, the sword; so that for all this his anger was not turned away, but his hand was stretched out still: and if wee should thus doe still, wouldst not thou be angry with us? yes surely: And because of these and the like offences of our Land, is Gods wrath broken out upon the nation.

Secondly, as these finnes have beene grievous, so to adde to Gods judgements, they have not beene punished. For if so by man they might have saved God a labour, *Numbers 25. 8.* compared with the eleventh, when the people of Israel

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committed

committed whoredome with the daughters of *Asah*, and amongst them one more impudent than the rest, would sinne more openly: *Phineas* took a Iavelin, and ranne both the man and the woman through; and by this executing of justice, he turned away Gods wrath from *Israel*, seeing he was zealous for Gods sake amongst them. And *Psalme* 106. 30. *Phineas* stood up, and executed judgement, and the plague was stayd: but this added to *Englands* misery, that though her sinnes were grievous; yet notwithstanding they were rather countenanced than punished. Men durst have beene drunk in the open Sun-shine, and have stared the Magistrates in the face, and not any whit afraid: Nay, many of those that should have punished it, were content to share in it; and indeed, there would hardly any such thing as drunkenness be acknowledged in this latter age: upon complaint and examination wee could not finde out any such sinne: as our common saying is, wee could not see the wood for trees. There was foxing, and distemperring with drinke, and a little merry, and the like: But it was too uncivilly spoken, to say, that such a Gentleman was drunke, and the like. Well, God shall one day set another kinde of fire in the tayles of these Foxes, then *Samson* did in his: and this distemperring forsooth with drinke so mincingly spoken; God shall find such a distemper, as will one day exclude them out of the kingdome of heaven.

In Courts of Iustice, a Caterpillar of a Common wealth might have hayled an honest, innocent, and harmlesse man into compasse, and some would have countenanced him: whereas he had beene fitter to have beene committed: one or other would have supplied him for his base designes, when better men could have neither end, nor remedy against them.

In Courts Ecclesiasticall, as the matter was of late handled, was not sinne bought and sold? pay Fees, and have Absolution, and repent when they could, when they would: and in regard of the *Praxis*, a very *Scellion* of discipline was left. Whoredome and uncleanness was touched with a gentle hand, for feare they should

should merit the Court no more, and calmesse of punishment gives encouragement to sin, or else their purses were so purged of their minerals, that our pray was instead of a heade of Prayers, if no great hope of a second returne: yet then they were the most honest Pharisees, and did most truly pay tyth of all they so possessed. For if they received twenty pices, they would send two *ad pios usus* to the Parish, where the fault was committed, and was not this a golden age? God was vexed to the heart to see that no man was so zealous in his cause, as to stand out for the punishment of sinne, so hee tooke it into his owne hand, and its a fearefull thing to fall into the hands of the living God to be punished: Hee gives now Commission to the Sword to cat flesh, and to drinke blood, untill hee have cald, and revenged himselfe of his Adversaries.

3. And lastly, as they vvere unpunished in publick, that others might heare and feare, and doe no more presumptuously, so they were notrepented on in private, as plainly appeared to the world, but men grew hardned in them. *Job 9. 3. Thou hast stricken them, but they have not sorrowed, thou hast consumed them, but they have refused to receive correction, they have made their faces harder then a stone, they have refused to returne.* their hearts were like Nabals, or like the Nether Millstones, they grew without remorse, they found that of *Aurustine* too true, *Consuetudo peccandi tollit sensum peccati*, custome of sin tooke away sense of sin: no marvell then, if God was angry with us, having beene such a Nation as this.

This being true then, that a peoples impiety provokes God to be angry: then if we would avoyd Gods anger let us avoyd sinne, for he is just as well as mercifull. If I sin, saith *Job*, hee narrowly markes my steps, and will not hold mee innocent. And if GOD be angry, consider the inconveniencies of it, and they may deter thee from sinning.

First, if he be angry, hee can arme all the creatures to be angry with him, *Job 5. 23.* If a man bee in favour with God, the stones of the field, and the beasts of the field are in league with him. Even so on the contrary, if a man be out

of favour with God: these are also all out of league with him.

Secondly, when he is angry hee will not heare the prayers of his Children: *How long wilt thou bee angry with thy people that prayeth? and Lamentations* the fourth Chapter, the two and fortieth, three and fortieth, and foure and fortieth Verses. *Wee have sinned and rebelled: therefore thou hast not spared, thou hast covered us with wrath, and persecuted us: thou hast slaine, and not spared: (and being thus angry with us) thou hast covered thy selfe with a cloud, that our prayers should not passe through.*

Thirdly, and lastly, when he is angry, we are in danger of destruction every moment, one way or other: it is a terrefull thing to be out of Gods protection. So much for that point.

I now come to the effects, and they are two.

First, *Thou hast consumed us.*

Secondly, the extremity of his temporall judgements, so great till there was no remnant, nor escaping.

First of the former, God would consume us: That is, though now wee bee a great body, yet this would destroy us off the earth. *Isaiah 62. 7. Thou hast consumed us, because of our iniquities: And Deuteronomy 4. 24. Our God is a consuming fire, and a jealous God.* Alas; if hee bee but angry, with the breath of his nostrils hee can blow whole Kingdomes downe, or bring any people to be few in number, and that many wayes; *Deuteronomy 28. 21, 22. The Lord shall cause the Pestilence to cleave unto thee, untill hee have consumed thee from the Land. The Lord shall smite thee with a consumption, and with the Fever, and with a burning Ague, and with a fervent heat, and with the sword, (that is now our inerie) and with Blasting, and with the Mildew, and they shall pursue thee untill thou perishest. Yea, and in the seven and twentieth verse; He will smite thee with the botch of Egypt, and with the Emroids, and with a Scab, and with an Itch, whereof thou canst not be healed.*

The second followes, So that there should bee no remnant, nor escaping. *Ezekiel 6. 8.* God said hee would leave a remnant, that there might be some that should escape the sword, when he scattered them among the Countries. And *Nehem. 1. 9.* There was a residue of the Captivity, though in great affliction. *Isaiah 1. 9.* Except the Lord of Hosts had reserved unto us even a small remnant, we had beene as Sodome, and should have beene like unto Gomorrah. That is, we had beene utterly consumed already: for it had beene as easie for him to have taken away all, as to have taken away many, and to have left a remnant. *Isaiah 37. 31.* The remnant should escape of the House of Judah, should take deep root downward, and bring fruit upward: but if they should thus offend again after the Captivity, as they had done before, then should there be no remnant, nor escaping: but this we know was remedied by *Ezra*, and *Nehemiah*.

If a man pursue us in one City wee may fly to another: if in one Countrey we may flye to another: if in one Kingdome wee may flye to another and bee safe, as Gods people have often done. But if God pursue us, there is no hiding place nor escaping, where God will not finde us out, *Jeremiah 11. 11.* Behold I will bring evill upon them, which they shall not be able to escape: and though they should cry unto mee, yet I will not hearken unto them. And *Amos* the ninth Chapter, and foure first Verses: Hee that flies of them, shall not flye away, and hee that escapeth of them, shall not be delivered: though they digge into bell, thence shall my hand fetch them: though they climbe up into Heaven, thence will I bring them downe, and though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottome of the sea, thence will I command the Serpent, and he shall bite them: and though they goe into Captivity the sword shall slay them, and I will set mine eyes upon them for evill, and not for good. Thus when God is angry, and determines to make an end, there is no remnant, nor escaping: so that there be no remnant, nor escaping.

F I N I S.

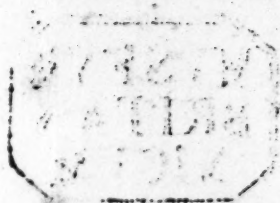


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CHARLES HERLE.





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